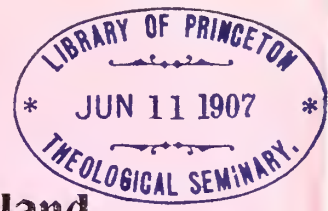


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Presbyterian Church of England.



REPORT
OF THE
FOREIGN MISSIONS

CHINA, FORMOSA,
THE STRAITS SETTLEMENTS, AND INDIA,

SUBMITTED TO THE SYNOD,

1907


WITH MAPS AND ILLUSTRATIONS.

Convener : REV ALEX. CONNELL, B.D.

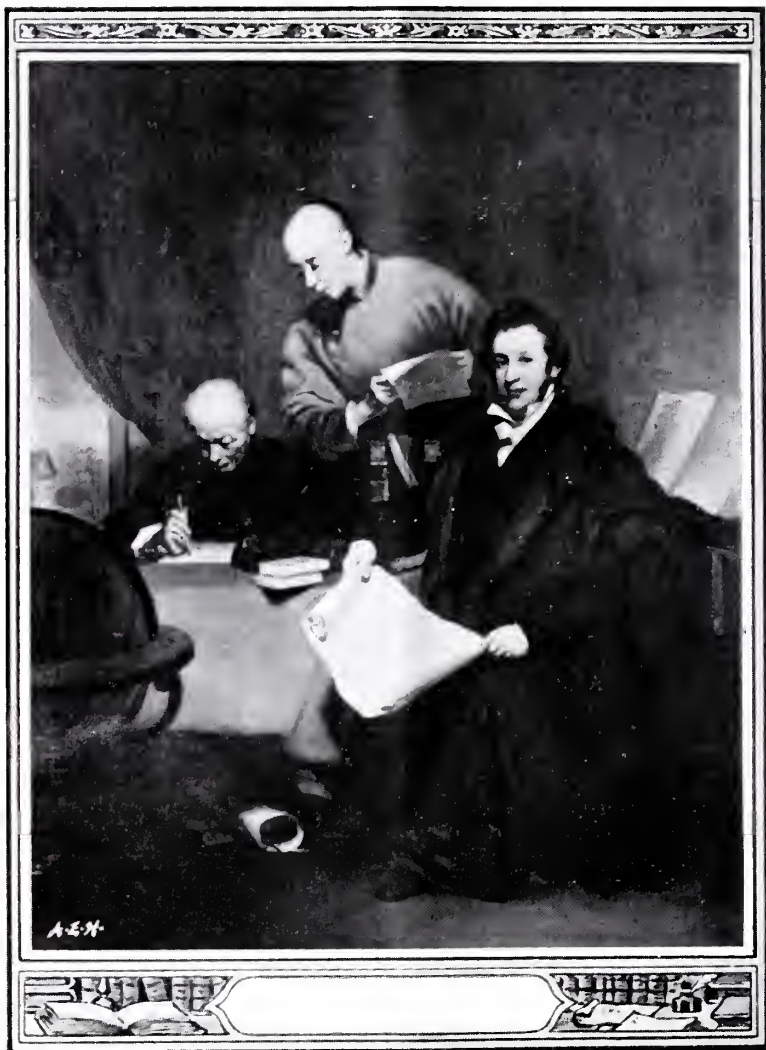
Secretary : REV. WM. DALE, 7 East India Avenue, E.C.

Financial Secretary : MR. JOHN LEGGAT, 7 East India Avenue, E.C.

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ROBERT MORRISON AND HIS ASSISTANTS
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Presbyterian Church of England.



REPORT OF THE FOREIGN MISSIONS, SUBMITTED TO THE SYNOD, 1907.

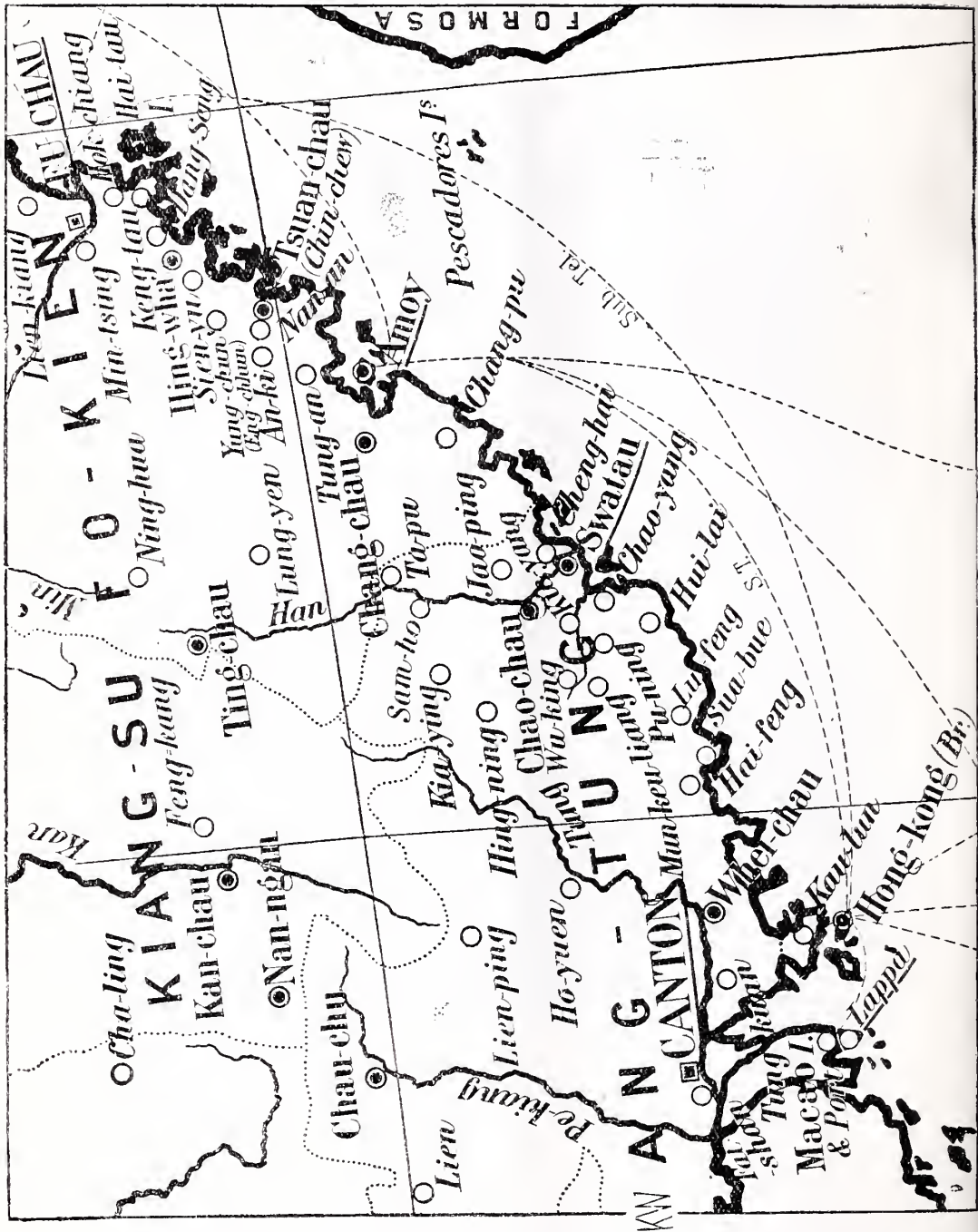
The Committee asks the most serious consideration of the concluding paragraph of this Report, in which is explained the necessity of stopping part of the work on the field and dismissing native preachers and teachers unless increased means are provided. It does not require the earnest remonstrance of the Missionaries to convince those who are interested in the Mission cause that this would mean disaster. The Committee feels constrained to request from the Synod a definite instruction as to whether or not it is to enforce an actual reduction of the Mission work on our brethren at the front.

Growth of the Mission Church.—The net increase in the Communicant membership of our Mission Congregations during the year was 502. Several new pastorates are to be formed this year. The figures would be larger but for such untoward circumstances as the Changpu riot of a year ago, and the hard necessity imposed on some of the Ministerial Missionaries of coming home for special medical treatment, happily successful. The Communicant membership of all the Protestant Churches in China is at least 150,000, 40,000 more than before the Boxer troubles of 1900, in which it is believed 16,000 of the Chinese Christians suffered martyrdom. The Christian Community (members, baptised children, unbaptised worshippers) exceeds 500,000.

GROWTH OF THE MISSION CHURCH.

—	Communicants	Native Preachers	Native Pastorates	Congregations
December 1855 .	25	—	—	6
„ 1880 .	2,342	71	3	79
„ 1885 .	3,312	73	5	97
„ 1890 .	3,746	108	8	134
„ 1895 .	4,640	117	13	156
„ 1900 .	7,157	161	30	220
„ 1904 .	8,959	194	40	305
„ 1905 .	9,461	202	41	307

The Situation in China.—During 1906 Reform Edicts were promulgated from Peking and by the great Viceroys in bewildering profusion.



As the women of the Manchu dynasty have never bound their feet, it involves no break with tradition or fashion which could trouble them, for the Empress-Dowager to send out (as she has done) a renewed prohibition of the hateful practice. The notable thing is that the Imperial decree is being obeyed; if we ought not rather to say that at length Missionary teaching is influencing non-Christian Chinese feeling. Far inland, in the centre of Sz-chuen province, a recent traveller tells that schoolgirls are taking part with the boys in games, and that many of the married women have unbound their feet. The Pekin Board of Education has prohibited the sale of shoes for bound feet.

Of supreme moment, if it be really intended, is the Anti-opium Decree of last September, declaring that the growth, sale, and consumption of opium must cease within ten years: it is natural to conclude, the result of an anti-opium petition signed by 2,700 Protestant Missionaries, and presented to the Emperor four weeks before.

‘The Imperial Government,’ the edict says, ‘issues a warning notice to the people of China with a view to their pulling themselves manfully together, so that they may get rid of this depraved habit and tread the paths of prosperity and peace. Within ten years the evil of opium, both foreign and native, must be utterly eradicated.’

Is it really Intended?—The Chinese Government has requested the British Government to secure that the importation of opium from India should be reduced each year, to cease altogether at the end of ten years—a proposal which has been referred to the Indian Government. We shall all agree with the *Times* Correspondent in Pekin that it will be an immense relief to our own people at home and in China if England’s part in the opium traffic should thus be brought to a close.

But would China then only grow more opium herself? There is no reason why this should be believed. One of the regulations which followed the edict runs thus: ‘Officials must set an example. Officials above 60 years of age, whose cravings are great, must be treated leniently. All high officials, princes, dukes, viceroys, and Tartar generals under 60 must inform the Throne that they are willing to cease their use of the drug within a certain time. During that time they can have a substitute. When they are cured they can resume their duties. All other officials under 60, no matter how great their craving, must abandon the use within six months. If unable to discontinue the habit, they can retain their rank, but must retire from office. But those who falsely pretend to abandon the habit and continue the use of opium secretly, will be deprived of both rank and office. All teachers, scholars, soldiers, and sailors throughout all ranks will be allowed three months wherein entirely to abandon the habit.’

The sincerity of this enactment admits of immediate test, and it is being obeyed. In Pekin and Tientsin all opium dens are being closed, and inns and lodging-houses have had to remove their opium-smoking apparatus. The army, the schools, and all public offices are being purged of opium smokers. The blight on Chinese life may not be removed even in ten years. But it is evident that China has begun a genuine struggle with what has always been recognised, by opium-sots as readily as by other Chinamen, to be a national curse.

But a new China is being called into being in other ways, by other

decrees. Women and girls are no longer to be sold. A Council of the Empire is to be established, the beginning of constitutional Government. One of the most progressive of Chinese statesmen, Chang Chih Tung, is introducing the Bible into all Government Schools in the two Provinces of which he is Viceroy, Hu-peh and Hunan—Hunan until 1900 the most anti-foreign province in all China. Another great Viceroy, Yuan Shih-kai, the Viceroy of Chih-li, in which Peking is situated, has published a book, which has had a wide circulation, on Christian Missions, praising the morality of the Christian Scriptures and declaring that the Missionaries come to China to do good, and ought to be treated with respect and courtesy, their work quite unhindered, and their converts unmolested. Most wonderful of all is the abolition of the old Government examinations, held at great centres, to which thousands of students assembled, the results of which depended, not on real knowledge, but on the power of expressing moral platitudes in an elegant literary fashion. Henceforth Government degrees and appointments are to be the rewards of success in examinations conducted in schools and colleges in which the instruction is on Western lines.

The great Examination Halls are dismantled; many of them partitioned into class-rooms for the new Government Schools which are being set up everywhere, though it will for years be hard to staff them with efficient teachers. Many temples have been cleared of idols and turned into schools, usually with no opposition from the people. But when in the city of Haicheng, in Manchuria, the temple of a popular idol, the Goddess of Mercy, was to be thus deprived of its images, the people threatened a riot. The city would be flooded by springs of water, they said, if this sacrilege were accomplished. The Magistrate broke off a piece from one of the mud idols, and, rubbing it between his hands, he said, 'If there is a spirit, it will surely hurt me first.' He broke off another piece, then another, and another. The tumult ceased, the temple was cleared of its images, and now it is a military school.

And now reform hurries after reform. Away in the interior of China, in towns, often in villages, there are schools with Western equipment—the education poor as yet, but vastly better than in the old schools. Yuan Shih-kai is enacting compulsory education for Chih-li. If it succeeds there it is to be applied to all China. The Shanghai chief magistrate has been exhorting the people not to waste their money in offerings to the dead, but instead to endow modern schools. The Empress-Dowager is transforming a large Lama convent into a Girls' School. Ten years ago there was not a single Girls' School in China, except in connection with Christian Missions.

The Viceroy of Nanking, the enlightened and humane Tuan Fang, has built a large Girls' School in Nanking,¹ to which he himself and the leading Mandarins of the city have given liberal subscriptions. The native gentry are calling and addressing anti-opium meetings in many of the large cities, the meetings crowded and enthusiastic. Railways,

¹ New China has some curious voices. The children in the streets of Nanking are singing a song which runs thus: 'First the red man went; then the black man went; now the yellow man's turn has come—but the yellow man won't go!'

telegraph lines, an Imperial Post Office are rapidly linking together the whole empire. The establishment and large circulation of native newspapers (*seldom anti-Christian*), factories, steel and iron works, military academies, and the beginning of a disciplined and well-equipped army, all mean an awakened China, rushing forward into a new time.

Of course there are forces working against all reform. From the Government schools Christian students and teachers are excluded by the revival of an old rule requiring prostration before the tablet of Confucius, and the Mission schools have not obtained the right to present their pupils at the new Government examinations. There is much unrest and discontent in many parts of China, and it is often easy to divert that into an anti-foreign and anti-Christian movement. In spite of such proofs of the strength of reaction, in spite of the opposition of many high officials to the whole forward policy, the hopeful signs do seem to predominate. At least the way is free everywhere for the Christian preacher. The Christian schools and colleges will for years and years have as many of the boys and young men of China as they can make room for to train in all useful secular knowledge and in Christian truth. Every Christian agency—evangelistic, educational, literary, medical—should be strengthened. On all sides are open doors, the people are not unfriendly, and the opportunity if inadequately used may not last long.

The future of China is in the balance. Is this great people to be won for the Cross? Or to be a strong, armed, educated nation, its ancestral faiths discarded and nothing higher put in their place, perhaps agnostic, perhaps vehemently anti-Christian? The answer is in the power of the Christian Churches.

‘I believe in Foreign Missions,’ writes Mr. F. A. Mackenzie, the distinguished war correspondent, ‘because I have witnessed something of the lower levels of life from which Christianity seeks to raise men. In this London of ours there are evils enough which sully our national fame and demand strenuous battle. Yet in England we have at least the ideals and the motive power urging us upwards. In the lands where Christianity has not gone I find a level of life far lower. Even if we take the leading heathen and agnostic nation of to-day—Japan—one finds there, in spite of the idealisation of poets and painters, *a moral difference which cannot be measured in words.*’ This unspeakable moral difference, as it exists in China, is the call to the Church. And China is ready to listen wherever the messengers go.

The Decade, 1896–1906.—In 1897 we celebrated the Jubilee of our China Mission. The end of a sixth decade (1896–1906) has suggested that this year’s Report might contain a review of these ten years.

The growth in membership during the decade in the whole of our Foreign Mission field (including Formosa and Singapore) is from 4,946 to 9,461. The net increase in Communicant members in 1896 was 296; in 1906, 502. Then the baptised children were 3,267; now 5,951. Then the members under suspension were 408; now, 482, happily a much smaller proportion. Then there were 15 ordained Chinese ministers; now there are more than 40. Then there were 184 stations; now there are more than 300. The stations have largely increased, but the striking fact regarding most of the other figures is that they are double what they were ten years ago; that is, the growth of the decade is practically equal to the growth of the

previous fifty years—in both cases omitting to reckon those who had fallen on sleep.

There were 9 general hospitals in 1896 (including now our Rampore Boalia Mission), and no women's hospitals. There are to-day 14 hospitals, 2 of them women's hospitals. The number of patients in 1896 is not stated. Last year there were 47,000 individuals, of whom more than 8,000 were in the hospitals. Probably these numbers also are double those of 1896, the hospital accommodation having been meanwhile considerably increased—this great work done at a cost to the Mission Funds of little more than £700.

There has been some increase in the Mission Staff, though not as great as the increase of the Mission Church. There were ten years ago 19 Ministerial Missionaries; now there are 28, 3 of whom, however, are designated for the Mission Schools. The other numbers are: 11 Mission doctors in 1896 against 17 now; 3 of the 17, lady doctors; 4 Missionary teachers in each year; 22 W.M.A. ladies then, 28 now (not including the lady doctors). The total staff in 1896 was 34 men, 22 women; in 1906, 46 men, 32 women.

At home, with a membership in our Congregations of 70,639, the Foreign Mission income in 1896 was £17,500, the expenditure £19,300. In 1906, with a membership of about 87,000, the income has been £21,130, and the expenditure £22,250; in both years the Scottish contributions included (in 1896, £3,900; in 1906, £2,800). The W.M.A. income (not included above) was, in 1896, £5,200; in 1906, £6,831. Excluding the Scottish contributions, the average annual contribution per member of our own people was 5s. 4d. in 1896, 5s. 9d. in 1906.¹ The Contributions from Congregations (excluding W.M.A. Funds, Legacies, Juvenile Fund, Donations, Scottish Contributions, Young People's Suabue Fund) were, in 1896, £7,674; and in 1906, £9,001.

This last figure (Congregational Contributions) deserves consideration. The women of the home Church, the children, and the young folks are reached by their own organisations. In a rough way 'Congregational Contributions' may be regarded as the gifts of the men of the Church.

A Laymen's Union has just been formed in the United States, which proposes to lay hold of the men in the different American Churches, and induce them so to add to the Mission Funds as to enable Mission Boards and Committees both to maintain existing work without embarrassment, and to go forward wherever they hear an imperative call. One immediate result of the formation of the Laymen's Union was a conference of a thousand representative Presbyterian laymen in Omaha, Nebraska. They found that the Presbyterian Churches in the United States had made themselves responsible for the Evangelisation of 100,000,000 people in non-Christian lands, and that to meet these responsibilities the Mission staff (900) and the Mission income (£250,000) ought to be increased fivefold. And they said, 'We can and we will.' An influential deputation from the

¹ It should, however, be remembered that legacies (included in these figures) yielded in 1906 a sum quite beyond the average (£2,240 against £219 in 1896). Excluding legacies, the average contribution per member becomes the same (5s. 3d.) in both years.



AT THE BUKIT TIMAH CHURCH, SINGAPORE, ON A DAY OF SPECIAL SERVICES



TI-A, GAW CHAY PASTORATE

(A group taken inside the round building in which the villagers all live).



A MOUNTAIN VILLAGE WITHOUT IDOLS

(Ti-a, in the Gaw-chay pastorate. The people all live in the large round building. The headman is an elder in the Church).



DR. AND MRS. ANDERSON



MISS JESSIE M. JOHNSTON

Laymen's Union (including such men as Mr. John Wanamaker, ex-Postmaster General of the United States, and Admiral Mahan) is to come across to this country in a few weeks, to meet the Christian laymen of the various Churches and tell them how the American movement originated, what progress it has made, and what are its aims and hopes.

If the business men of America and Great Britain can be drawn into this circle of faith and purpose, it might easily be the end of all the financial difficulties and fears which now encompass the Mission enterprise. And even on a purely business ground there is a cause!

'China supplies markets for Western goods,' says one of our own Missionaries. 'Manufacturers might be more generously inclined to Foreign Missions if they realised the commercial value of the Missionary as an advertiser of Western goods. Thanks to him the Chinese in the remotest parts of the Empire are becoming familiar with modern necessities and comforts.'

Home Workers.—The Committee would like to record its thanks to its many willing helpers—the great band of Mission collectors, led by the Mission treasurers, in our Congregations; the splendidly organised Women's Missionary Association, whose agents on the field do so much efficient and devoted work; the enthusiastic Young People's Suabue Committee and its Convener, Miss Mann; the superintendents, teachers, and scholars in Sunday Schools and Children's Services; the many friends whose special donations have been of the timeliest assistance; the men of Westminster College, who are this year urging on our Congregation the vital importance of strengthening the Educational arm of the Mission and asking help towards the cost of a new Boys' School in Suabue; and, beyond our own Church, to the readers of *The Christian*; and, above all, to our ever-generous friends of the Scottish Auxiliary. To the Presbyterian Mission Committees, and especially to their Conveners, the Committee is also indebted for their cordial co-operation in the arranging of the extensive deputation-work done by the Missionaries at home and in organising Missionary Meetings, and to those friends in different Congregations who have at much cost of time and labour carried through successful Missionary Exhibitions.

It is impossible when thinking of home-workers to forget the loss during the year of one who has for thirty years taken an active and deeply interested part in all the Committee's deliberations and labours. The Committee's sorrow at the death of Mr. John Bell is shared by the Missionaries, who knew that they had in him a sympathetic personal friend.

The Mission Staff.—The only additional agent of the Committee sent out during the year was Dr. Andrew Wight, who will (after acquiring the language) take Dr. Cousland's place in Chaochowfu, while Dr. Cousland is in Shanghai, lent for some years to the China Medical Missionary Association. Dr. Wight's appointment was made possible by the generous provision for at least seven years of almost the whole of his salary, by Mrs. Barbour of Bonskeid, Berwick friends of Dr. Wight, and Dr. Wight himself.

Two of the Missionaries have passed away since last Synod—

Mrs. Anderson, of Formosa,¹ one of that unsalaried company to whom the Mission has always owed so much, the wives of the Missionaries; and, after a long weary illness, borne with brave, bright patience, Miss Jessie M. Johnston, whose twenty years' happy service in Amoy was full of the joy of much fruitfulness. Miss Johnston survived by only a few months her honoured father, the Rev. James Johnston, one of our Amoy Missionaries fifty years ago, and long after the historian of the Mission.

Although driven home by illness (as Mr. Garden Blaikie is now), both Mr. Campbell Brown and Mr. Sutherland have been able to visit many of our Congregations, and to assist in deputation work in Scotland, like the Ministerial Missionaries who were on furlough last winter, Mr. Ferguson, Mr. Wales, Mr. Mackenzie, Mr. Campbell Moody and Mr. Hope Moncrieff, and also Mr. F. R. Johnson, our Missionary Teacher in Formosa. Mr. Sutherland is to sail for China just before the Synod meets. It is hoped that Mr. Campbell Brown may be permitted to return to the field along with the others in the early autumn.

Mr. Thompson from Amoy, and Mr. Murray from Singapore, have come home for a year's furlough; Mr. Thompson and Miss Edith Paton having had on the homeward voyage the trying experience, between Penang and Colombo, of being on board a ship on fire. Dr. McPhun had a narrow escape from serious injury when riding to see a Basel Missionary's wife. The horse slipped at a place where the narrow road had a steep fall at one side, horse and rider rolling down the bank, the fall happily broken by thorny bushes, and at the bottom tilled earth. The other Missionaries have been in good health during the year, except that Dr. McGregor was laid aside for two or three months.

The Shanghai Missionary Conference.—When the Synod assembles on the evening of the 6th of May a great Missionary Conference in Shanghai will just have ended its last session—meeting on the 25th of April, rising on the 6th of May. It is a Centennial Conference commemorating Robert Morrison's arrival in China in 1807. It will discuss the results of a century of Mission work in China and the problems of the future. It is to be a gathering of commanding interest, and we are to be represented by a goodly band of our Missionaries, as well as by Mr. and Mrs. Christie Reid, of London, and Professor Macalister, of Cambridge.

AMOY DISTRICT.

(Including the stations superintended by the Missionaries resident at the centres, Amoy, Engchhun, Chinchew, and Changpu.)

Amoy is our oldest Mission centre, work having been begun there by Mr. Burns and Dr. J. Young in 1850.

Mr. Gutzlaff, who was associated with Dr. Medhurst in the translation of the Bible into Classical Chinese (Wenli), was the first Protestant Missionary who visited Amoy, in the course of voyages along the Chinese coast between 1830 and 1834. Mr. Abeel, of the American

¹ See the Takow section of the Report.

REFERENCES

- Mission Centre
- ◎ Centre & One Pastorate
- ⊙ " " Two Pastorates
- ◊ Other Pastorates (chief stn.)
- ◊ Affiliated stn.-Organised
- ◊ " " Unorganised
- ◊ Organised stn.-under Missionaries
- ◊ " " Unorganised

Pref. City stn. thus:—CHIN-CHIEW-FU

District City stn. thus:—TA-PU

□ Other Pref., □ Dep., □ & District

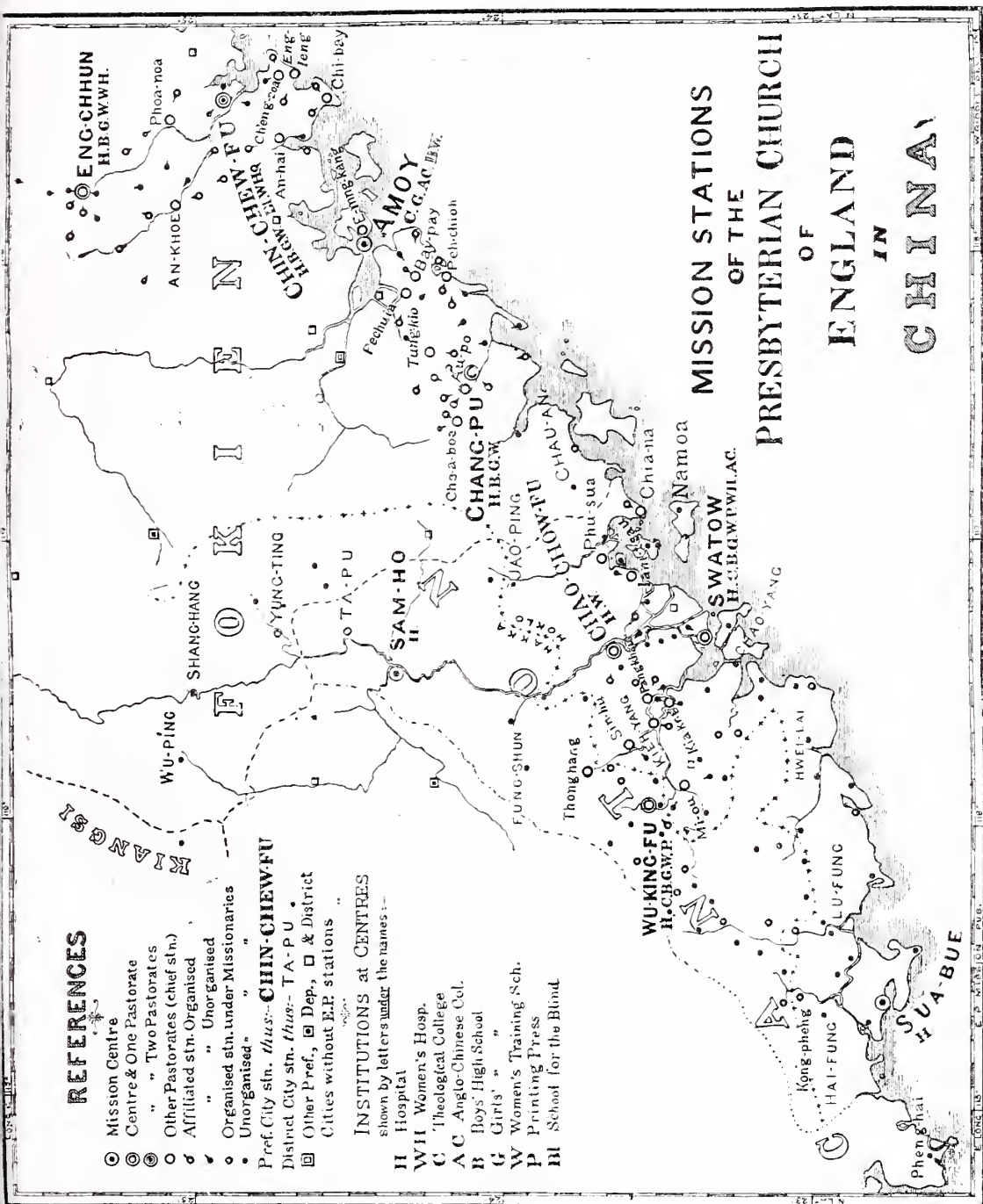
Cities without E.P. stations

INSTITUTIONS at CENTRES

shown by letters under the names:—

- H Hospital
- WH Women's Hosp.
- C Theological College
- AC Anglo-Chinese Col.
- B Boys' High School
- G Girls' "
- W Women's Training Sch.
- P Printing Press
- BH School for the Blind

MISSION STATIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND IN CHINA



Board of Commissioners for Foreign Missions (representing American Congregationalism), began work in Amoy in 1842. (In 1854 the A.B.C.F.M. Amoy work was transferred to the American Reformed Church.) In 1844 the London Missionary Society established its Amoy Mission.

The Amoy District covers an area of 18,000 square miles, with a population of 10,000,000; district and population divided about equally between the three Protestant Missions. The city of Amoy has about 150,000¹ inhabitants.

The Decade 1896-1906.—It is of interest to go further back than ten years and mark the growth of the communicant members in the whole of the Amoy district. In 1855 they numbered 18; in 1860, 60; in 1870, 400; in 1880, 650; in 1890, 947. In 1896 the Amoy communicants numbered 1,420. At the end of March 1906 they had increased to 2,159. The stations in 1896 were 59; last year, 87. There were then 10 ordained Chinese Ministers, last year there were 19 pastorates and 19 ordained Ministers. The preachers in the employment of the Mission numbered 41 in 1896. In 1906 there were 57.

In 1896 the Ministerial Missionaries were four in number, including one who went out as a lay Evangelist and has since been ordained. There are now nine Ministerial Missionaries, one of whom is to have the Schools in Chinchew as his chief sphere of service; another is to give part of his time to Formosa. There were then four Mission doctors, now there are only three. There was one Missionary Teacher in 1896. To-day there are two, in charge of the Amoy Anglo-Chinese College. Of W.M.A. Missionaries there are now fifteen, including two lady doctors. In 1896 there were no lady doctors; the other W.M.A. workers numbered nine.

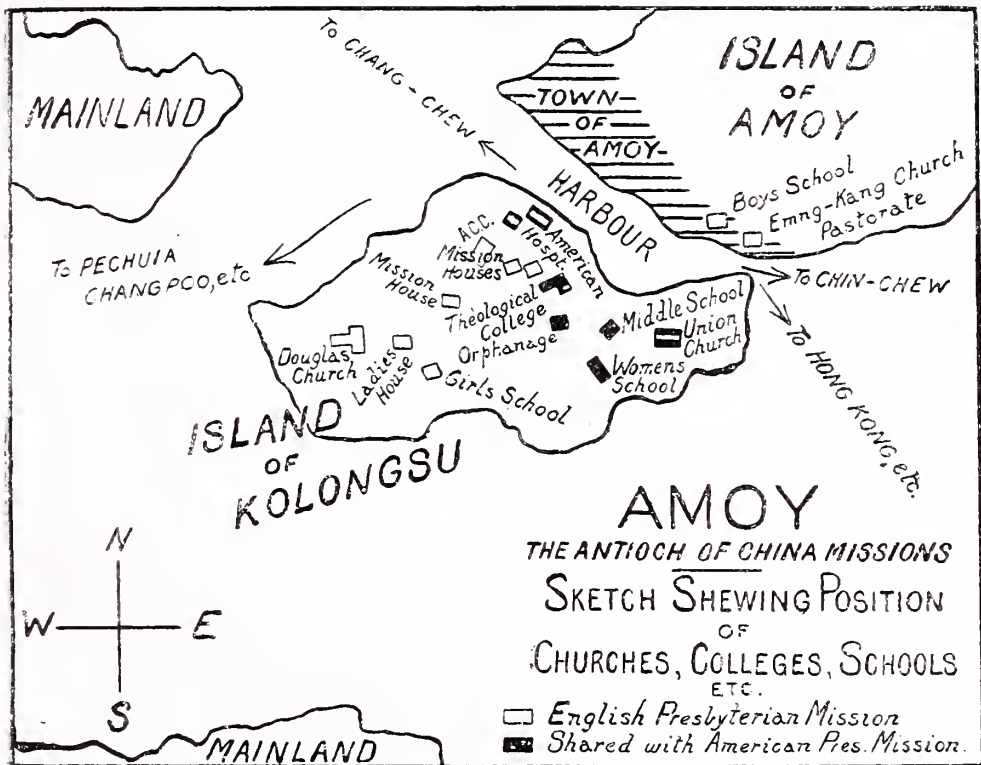
The two sister Missions working in the Amoy field report—the American Reformed Church, 13 pastorates and 1,597 communicants; the London Missionary Society, 11 pastorates and 2,867 communicants (including the work in Hui-an County, to the north of Chinchew). The American Reformed Churches raised \$10,889 for all purposes; the London Missionary Society Churches \$16,000, and our own Churches, \$9,677. The Amoy Synod has instituted a Preachers' Fund, out of which it is expected that the preachers' salaries will by-and-by be provided. The Christian folks are poor—those of our own Churches especially so, being very largely village folks. Are they unduly taxed when self-support is urged on their Congregations? A sufficient answer is that idolatrous observances are a drain on the Chinese immensely greater than any contributions the Christians make for the maintenance of their Churches. For one thing, the imitation paper money which is burned for the supposed use of ancestors in the spirit world costs many millions of pounds annually. Idol processions also mean much expenditure—one such procession in the small island of Kolongsu the other month cost \$10,000.

¹ All these estimates of population in China are conjectural. One of the American Reformed Missionaries gives 750,000 as the population of Amoy city. No Chinese census has been taken.

I. AMOY.

The Mission Staff.—Rev. Dr. McGregor, Rev. Henry Thompson and Mrs. Thompson, Rev. George M. Wales and Mrs. Wales, Rev. James Beattie, M.A., and Mrs. Beattie, Rev. John Watson and Mrs. Watson¹; Mr. H. F. Rankin (Principal of the Anglo-Chinese College) and Mrs. Rankin, Mr. Henry J. P. Anderson, M.A. (Second Master in the Anglo-Chinese College), and Mrs. Anderson; and Misses Macgregor and Usher.

Ordained Chinese Ministers.—Revs. Iu Nai-hu, College Tutor. Ng Hwai-tek, of Emmg-kang (a suburb of Amoy), Kho Seng-iam, of Chi-



bay, Kho-Kat-beng, of An-hai, Li Sin-to, of Bay-pay, Yu Un-sin, of Liong-bun-see, along with Na Ju-khoe and Lim Po-tek (the two native Missionaries sent out by the Amoy Churches).

The Theological College.—On his return from home, after his occupancy of the Chair of the Synod, Dr. McGregor took up again the work of training the young men who are to be the Preachers and Pastors of the

¹ Mr. Beattie during his first term of service was stationed in Changpu; Mr. Oldham was appointed to Amoy. They have been for a time exchanging stations. Mr. Watson is to give part of his time to Formosa.

native Church, a work which has been in his hands (assisted by the other Missionaries) for many years. He reports a falling off in the number of students. (The students of the two Presbyterian Missions, our own and the American Reformed, have for many years been taught in the one College.) Instead of thirty, the number two or three years ago, there were only seventeen at the beginning of 1906; and as several of these went out to teach or preach during the year, there were only fourteen when the autumn session closed.

The causes of the decrease belong to the changing conditions in China, and the new openings for capable young men. The hospitals¹ need students and assistants, and the training they receive equips them for private practice as doctors, in which their incomes far exceed what the Pastors and Preachers receive.² The study of English fits a lad for many money-making occupations, this also drawing young men away from the service of the Church. And the increased cost of living accentuates the attractions of secular occupations. 'The drop in the value of silver,' Dr. McGregor says, 'the influx of money from foreign trade, and from the remittances of emigrants, have all tended to reduce the value of a fixed salary. Although the average salary of Preachers and Ministers has been considerably raised since I came to China, the rise has not been proportionate to the average increase of expense. A youth looking forward to the ministry must, unless his parents have property, look forward to a life of struggle. This has just the same effect in China as at home, and leads many a young man to the conclusion that he had better serve God in some other line of life than in the ministry of the Church.'

All the students belong to the College Christian Endeavour Society. They go across to Amoy Island on Saturdays and preach in the streets and villages. They also carry on the services in a new Preaching Hall in Kolongsu. The two Presbyterian Missions in Amoy long ago set an example of union in Presbyteries and Synod, in Theological College and Secondary School. Other Presbyterian unions in China have followed, culminating in hopeful negotiations for the formation of a Presbyterian Church of China.³ The Amoy federation is now to include, in some chief institutions, the always friendly Mission of the London Missionary Society, which is already associated with our Mission in the support and management of the Anglo-Chinese College.

The three Missions are now combining in the formation of a Board of Examination for the medical students in the hospitals, that the certificates with which they go out to private practice may be of uniform value, and of more importance still there is now to be one Secondary ('Middle') School and one Theological College in Amoy,⁴ an arrangement which will ensure both

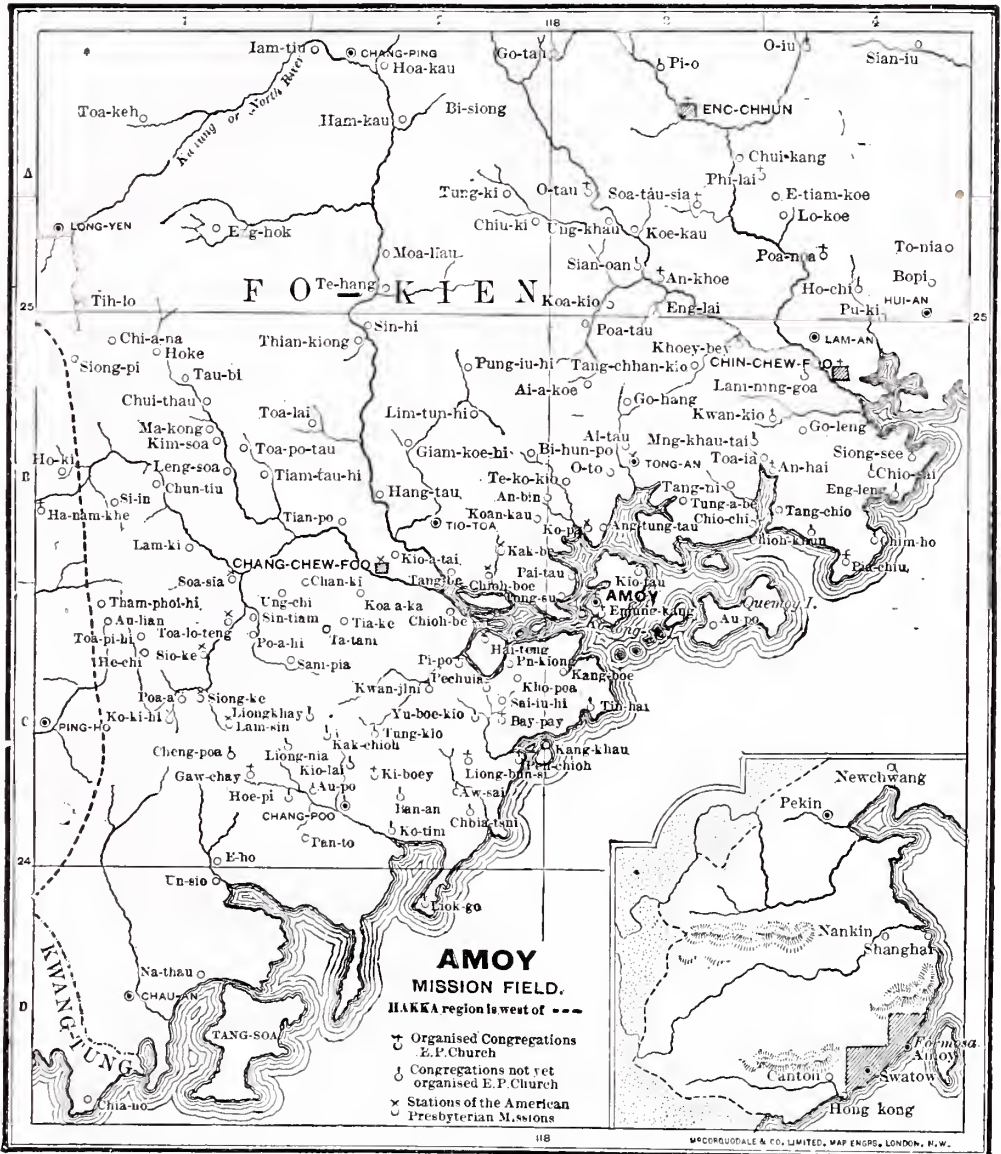
¹ We have no hospital in Amoy in connection with our Mission. The American Reformed Mission has an Amoy hospital and another in the west of the Amoy field, at Sio-khe. These hospitals and our own in Engchun, Chinchew, and Changpu attract as students and assistants some of the brightest of the Christian lads of both Missions.

² An old student of Dr. Howie in Changpu, an outspoken Christian, is settled in Chioh-be between Amoy and Changchew. Last year the expenses of his shop were £30, his receipts £120, a net income of £90, as against a preacher's income of about £20!

³ The Union Committee is to hold a meeting when at the end of April a large body of Missionaries are gathered in Shanghai for the Centenary Conference.

⁴ The Mission houses, schools and colleges are in the island of Kolongsu in Amoy harbour, separated by a narrow channel from the Chinese city of Amoy.

economy of workers and greater efficiency in the superintendence of studies, the three Missions all contributing teachers ; and it is certainly well that the native workers in Missions which have so much in common should sit on the same benches during their years of preparation.



The detailed Union proposals having been approved by the three Home Committees, the Union has now been effected. The curriculum of the Secondary School is adapted to the demand for Western knowledge and for English. The curriculum of the College includes the usual branches of theological study, Old Testament and New Testament Exegesis, Dogmatics

Church History, Homiletics. To these are added the Chinese Classics, Church Music, and Mathematics. It will probably be necessary ere long to teach English also, and some branches of Western science, so as to equip the Preachers and Pastors for effective service in the China of to-morrow.

The teaching is this year in the hands of Dr. McGregor, who has been appointed Principal of the College (nine hours weekly), Mr. Beattie (two hours weekly), Mrs. Beattie (one hour weekly for Church Music), Mr. Macgowan and Mr. Joseland of the London Missionary Society (each two hours weekly), and Mr. Eckerson of the American Reformed Mission (two hours weekly).

The ordained Chinese Tutor gives six hours weekly to classes, and has the general supervision of the College; the Assistant Tutor teaches five hours weekly, and has much besides of such work as correcting the students' essays, written in Chinese character.

The Anglo-Chinese College.—The Anglo-Chinese College has had a good year, with much to encourage Mr. Rankin and Mr. H. J. P. Anderson, not only in diligence and progress in the ordinary work, but also in signs of genuine interest in spiritual things amongst the lads. The attendance has passed 200, the majority non-Christians. But almost all of them attend morning worship. Additional dormitories and a lecture-hall and dining-room have been provided by a new building, erected without any call on Mission funds. The new rooms were to be opened a few weeks ago, and it was expected that the Taotai would take the leading place in the function. He knows English, and is a progressive Mandarin. He and Mr. Rankin travelled to China together ten years ago.

At his invitation, the College applied for recognition by the Chinese Government as an institution attendance at which would qualify lads for sitting at the new Government examinations—like the old examinations, the passports to all official appointments. The Taotai's recommendation, no doubt, went forward with the application to Peking. But the recognition has, meanwhile, at least, been refused, as is the case with the other schools of the Mission in Chinchew and elsewhere.

Reaction or Reform.—One of the censors who wished to arrest the march of reform had the tables neatly turned on him a month or two ago, on the question of the worship of Confucius, insisted on as yet in the Government schools.

He accused two high officials, leaders of Chinese Progressives, of a neglect of the worship of Confucius, who should be honoured (he said) with divine worship as equal to High Heaven. But another of the censors denounced his complaining colleague to the Emperor as a blasphemer of Confucius, since the great sage forbade all worship of himself; and to make him equal to High Heaven was to contradict the whole spirit of his teaching. (The worship of Confucius is a modern innovation.) The Emperor and Empress-Dowager took the side of the second censor, and the 'blasphemer' left Peking in disgrace. The battle between reaction and reform will not be ended in a day, and there will be varying results as it proceeds.

The Condition of the Church.—The recent quickening of the Churches



AMOY ANGLO-CHINESE COLLEGE: CLASS VII. (MR. RANKIN'S)



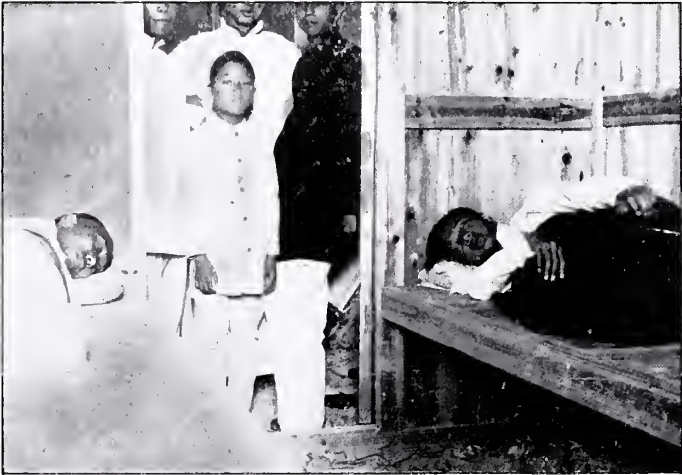
AMOY ANGLO-CHINESE COLLEGE: SENIOR MUSIC CLASS



AMOY ANGLO-CHINESE COLLEGE: THE NEW BOARDING HOUSE



AMOY ANGLO-CHINESE COLLEGE: CLASS V. (MR. ANDERSON'S)



AMOY ANGLO-CHINESE COLLEGE: DORMITORY



AMOY ANGLO-CHINESE COLLEGE

of Fuhkien, touching and moving our own Amoy Churches, has left permanent results, even though some of those whose hearts seemed to be kindled have disappointed the Missionaries' hopes. Many do live on a higher level of zeal and fidelity, because the Spirit of God took possession of them at the Fuhkien 'Keswick' Conventions. The Prayer Union, out of which the revival issued, is still maintained, and the times of blessing have not ceased. Our own admissions have been normal in number, spite of the interruption of the Changpu work. The American Reformed Mission reports a larger number of accessions than in any previous year.

The L.M.S. Churches are rejoicing in the establishment of a new centre (Ting Chiu) in the hitherto unoccupied north-west corner of the Amoy region; a forward movement made possible by the Arthington Bequest. The interest the native Christians take in an advance like this is one of many proofs of the Missionary spirit which marks Chinamen when Christ has come into their own souls.

Amoy C.E. Convention.—Last autumn the Christian Endeavourers of the Amoy field held an interesting and stimulating Convention. Twenty-one C.E. Societies sent delegates. Other societies, kindred in aim and work, were also represented; societies with characteristic indigenous names, 'The Whole Doctrine,' 'The Add Virtue,' and 'The Resurrection' Societies. There were over a hundred delegates present, mostly young earnest fellows, who themselves took vigorous part in the various discussions. Besides open Conferences, there were addresses given by the Chinese Pastors and some of the Missionaries on questions connected with Bible study. Very significant was an enthusiastic Session at which two addresses were given on Patriotism, a new spirit, a new consciousness, which the Christian Church is doing much to create and diffuse in China.

'The Church of Christ.'—All over China the cry of 'China for the Chinese' is heard. And in the Christian Church also the wish to be free from foreign control makes itself felt. The coming years will be years of difficulty, requiring much patient wisdom on the part of the Mission force, since the new spirit contains both perils and hopes.

In Amoy it has taken the form of the establishment of what is meant to grow into a Church to be maintained and governed solely by Chinese Christians. The young men who are leading in the effort are not, meanwhile, severing their connection with existing Churches, but they have rented a small preaching hall and engaged a Preacher who, with some of themselves, preaches to the heathen three or four nights a week. Their hope is that ere long a sufficient number will have been drawn together to make 'The Church of Christ,' as they call their new organisation, large and strong. 'The wish to be independent,' Mr. Thompson writes, 'has grown rapidly during the past year or two, and will I hope lead the Native Church before long to pay not only all its own Pastors, but all the Preachers as well. The Preachers hitherto have been for the most part paid by the Mission.'

Evangelistic Work.—Our Missionaries give what time and strength they can to direct evangelising. 'Wherever they go there is an audience to be found,' Mr. Thompson says, 'whether it be in the streets of Amoy'

or the inland cities, or in the villages. The common people never were more ready to listen, although there are persistent rumours that the Secret Societies are to expel all foreigners and kill all native Christians. The colporteurs sell as many books and tracts as formerly, and the book-shops supply far more literature than they did a few years ago.'

II. ENGCHHUN.

The Mission Staff.—Rev. Hope Moncrieff, M.A.; Dr. Preston Maxwell and Mrs. Maxwell; Misses Ross, Ewing, J. Ewing; Dr. Margaret Edith Bryson.¹ Engchhun, a sub-prefectural town of 10,000 inhabitants, was a station of the Mission twenty years ago. In the immediate neighbourhood there is a population of 100,000.

Ordained Chinese Ministers.—Revs. Lim Un-Jim, of Engchhun, and Lim Chiam-to, of Pi-aw.

The Decade 1896–1906.—Ten years ago Dr. John Cross was in the early stages of a medical Mission work of quite remarkable influence. With accommodation for only six in-patients, limited therefore for the most part to the treating of dispensary patients, he had already broken down opposition, gained the confidence of the people, made friends of a number of the 'scholars' of the town, and secured the land required for permanent Mission buildings. There are now 18 stations in the city and the district, under two ordained Pastors, against 9 stations and one Pastor in 1896. Dr. Preston Maxwell has just opened his new hospital, admirably planned, with 80 beds, and an Opium Refuge for men who wish to be saved from the opium vice. There were no W.M.A. ladies then in Engchhun; there are to-day three, with the near prospect of the addition of Dr. Edith Bryson. Dr. Cross had no ministerial colleague in those early years, though long and fruitful visits to the district were paid by Mr. Thompson and Mr. Watson. For the last seven years Engchhun has had its own Ministerial Missionary, Mr. Hope Moncrieff. The membership of the Churches connected with Engchhun is at least double what it was ten years ago. There are 100 Communicants in the town itself.

The Story of the Year.—It is chequered: mingled progress and trouble.

On the one hand, the second Pastorate (Pi-aw) was formed, and its first Minister ordained; a lamentable secession from the Engchhun Church of several years standing was ended through the influence of Mr. Watson, and the completion of the new hospital is an event of greatest interest. On the other hand, some of the native workers have been involved indiscreetly in disputes of different kinds. The Tek-hoe Preacher, for example, was turned out of the yamen, and would have been beaten but that the magistrate was told he was a Christian Minister. He had been taking some part in a case and committed 'contempt of court.' At another of the out-stations (It-taw) the site of the new Church is challenged. The boundary wall has been knocked down, and the culprits have joined the Roman Catholics, who will defend them in the yamen.

¹ Dr. Bryson will stay on in Chinchew, where she has hitherto been beside Dr. Edith Paton, until Dr. Louisa Thacker knows the language well enough to succeed Dr. Paton in the full charge of the Chinchew W.M.A. hospital.

'The Boys' School has had a good year—an average of 30 pupils, some of them from heathen homes of good standing in the city. A large Government School has been opened close to our Church. They do not meet on the Sunday, and so far have been very friendly.'

In urging on the Committee the necessity of building a house for the Ministerial Missionary, Dr. Preston Maxwell tells a story of Missionary generosity, of which there have been many examples in our Mission. Since the Boys' School was put up, Mr. Moncrieff has lived in two of the rooms. The school increasing, and further accommodation being required, Mr. Moncrieff, at his own cost, built a large room adjoining the Church as an additional dormitory. The return of the seceders makes this room necessary for the accommodation of the enlarged Congregation, and when Mr. Moncrieff returns from furlough he will find the rooms he has occupied taken possession of by the boys. There are similar additions to Mission-houses and other Mission buildings at all our centres, built at the cost of the men and women of the Mission staff.

The Hospital.—The figures are smaller than usual, in consequence of the rebuilding of the hospital, the old building being open only five months. The in-patients numbered 253, 38 of these being women; patients seen in their own homes and on itinerations 253, of whom 85 were women; and dispensary patients 1,213, of whom 214 were women; a total of individual patients of 1,719, of whom 337 were women.

During seven months of the year the Dispensary, consulting-room, and operating-theatre consisted of one room about 18 feet square. In the erection of the new hospital blocks two of the students especially have been the doctor's right hands. Teng-Tsam and Pek-Liam should qualify at the end of this year, and it is hoped that one of them may stay on as a permanent assistant.

The second hospital-cook has been acting as our hospital Colporteur, and on out-patient mornings Koan, the head of the secession, the old hospital Colporteur, has taken part in the Evangelistic work. Spite of all the difficulties there have been many serious operations, anæsthetics having been administered 74 times.

Colportage.—The National Bible Society of Scotland puts five of its Chinese Colporteurs at the disposal of the Engghun Missionaries.

One of them, Chhiet by name, receiving from the Society a salary of \$5 monthly (say 11s.) and a small commission on his sales, has sold 2,650 Scripture portions and 332 Bibles and tracts. He is an earnest Christian, and although very illiterate has a wonderful power of influencing people to buy the Scripture portions. The others have given a part of their time to colportage, and have also been employed as Evangelists in stations temporarily vacant. Their salaries have been partly paid by the Bible Society. One of them has sold 690 Scripture portions and 1,396 tracts and Bibles; another has sold 635 Scripture portions and 864 Bibles and tracts, over a wide area of country. They have everywhere been well received, even during the time of restlessness which occurred in this region last spring.

The Opening of the New Hospital.—This interesting function took place on the 5th of December, after the steady work of eighteen months, Dr. Maxwell, himself both architect and builder, having sometimes 100 men at work. For the opening ceremony the Pastors, Preachers, and Church

Officers of the district were invited. The Engchhun Methodist Episcopal Missionaries, the chief officials of the city, the leading literati and gentry were also present. The hospital was beautifully decorated by the students, and over the front gateway hung the Chinese flag, the Union Jack, and a Red Cross flag.

‘As soon as the Chief Mandarin had arrived the proceedings began in the new Chapel. The chief guests sat on the platform, and the Engchhun Pastor conducted a short service, commencing with the hymn used in the Church for the King and people. After Mr. Watson spoke of the purpose and past history of the hospital, the Chief Mandarin said a few words of congratulation. Then the West Street Pastor (Chinchew) gave a Gospel address. After some other speeches the hospital was thrown open, to the accompaniment of the firing off of a lot of crackers, presented by friends for the occasion. One of the large wards upstairs had been decorated and turned into a tea-room, and there all the visitors were entertained with tea and cakes. The mandarins were taken all over the building, and were specially struck with the students’ quarters, all screened with mosquito wire-netting, and the opium wards. A few days later the hospital was opened for patients.’

III. CHINCHEW.

The Mission Staff.—Rev. C. Campbell Brown and Mrs. Brown, Rev. Alan S. M. Anderson, M.A.; Dr. Paton and Mrs. Paton; Misses Graham, Ramsay, Duncan, MacArthur; Dr. Louisa G. Thacker.

Ordained Chinese Ministers.—Revs. Tan Beng-phiau, Monitor of Chinchew High School; Tan Soan-leng, of South Street, Chinchew; Ngaw Hong-pho, of West Street, Chinchew; Ko Tsui-hong, of Eng-sek; Ng Chhong-hai, of An-khoe; Ngaw Siu, of Phoa-noa.

Work was begun in Chinchew, a great literary centre, a city of 200,000 inhabitants, in 1866, but not till 1880 did the Mission establish itself. Dr. Grant opening what had been a hostile city ‘at the point of the lancet.’ He was the first resident Chinchew Missionary.

Ten Years Ago.—The figures of membership, pastorates, preachers, already given for the whole Amoy district, include Chinchew. But ten years ago (in 1896) the work in the city reached a happy stage—the ordination of the Pastor of the second city Church in West Street. Dr. McGregor, who took part in the service, wrote of it: ‘The new Church was densely crowded, and I could not help contrasting Chinchew now with Chinchew thirty years ago, when I used to preach to a changing heathen crowd in the little room we had rented, the only Christian in the city being the Preacher we had stationed there.’ Since Mr. Ngaw Hong-pho’s ordination the Mission has made great progress in the city and in the district of which it is the centre. The city is famous for its poverty and its scholars. It prides itself on the literati whom it has reared, many of whom are mandarins in different parts of China. It is in nowise astonishing that the entrance of the Mission was for long bitterly opposed, and that when an entrance was secured, again and again the literati brought about riotous attacks on the Mission premises.

A striking event of the past year marks a wonderful advance on what would have been possible seventeen years ago. Our first ordained Minister, Mr. Tan Soan-leng, of the first (South Street) Chinchew Church, ordained in Pechuia in 1877, translated to Chinchew in 1887, entered the thirtieth year of his ministry amidst many public signs of the affection of the Chinchew Christians and the great regard of the Missionaries, who have always rejoiced in his high gifts and the success of his ministry, and who have valued greatly his advice and help in difficult situations. There is nothing extraordinary in all this. The new and happy circumstance was the presence and the congratulations of the Prefect of the city and almost all the subordinate mandarins. 'How different from twenty or thirty years ago,' Mr. Tan himself wrote in answer to a letter of congratulation sent him in the name of the Committee. 'Then the Church was hated. The Roman Catholic Church, and especially the Japanese Church, act in overbearing manner. Our Church, on the contrary, rather suffers wrong. Hence she has obtained a good reputation. Teacher Convener and Teacher Secretary, I recognise that such love as I have received is certainly of the Grace of Our Lord. I originally was a man of no name or surname. To-day, when I receive such expressions of affection from the people of your honourable nation, and also from the Chinese, I can only say it is beyond what I ever expected. What my heart desires is that you will not cease to pray for me and for China. May she soon cast off the old and become new !'

The Hospital.—The Chinchew Hospital is one of two (Tainan Hospital being the other), which by fees of patients and local donations meets all its local expenses, and also the cost of drugs sent out from England. The patients pay twopence a day for their rice, and a farthing for the hire of their bedding. If long in the hospital, or if they require an operation, they pay a small fee. A small fee is charged from patients visited in their own homes. There are paying wards for those who are better off. The destitute poor are, of course, cared for without any payment.

Dr. Lewis Paton was at home on furlough during the year, but Dr. Montgomery, not being allowed to return to Changpu after the riot until the end of 1906, spent some months in Chinchew and had a large number of patients. As soon as Dr. Paton was back and reopened the hospital he had between 40 and 50 in-patients.

The Stations.—Mr. Campbell Brown was at home on sick leave all the year, Mr. Watson visiting his stations and Mr. Hope Moncrieff's (in the Engchhun district) as much as possible, Mr. Alan Anderson also doing some station work and inspecting the schools in both districts.

Here is the usual Sunday at Chi-be, between Chin-chew and Amoy, described by Mr. Anderson. 'The pastor is a very clever young man. There is a splendid little Church. Over 100 come to worship on Sundays, and they keep at it all day! Early service, with fixed lesson for every Sunday, at 9 o'clock. "Big" morning service at 10 o'clock. A Christian Endeavour meeting of men and boys after that for an hour, and a women's prayer-meeting also. At 2 o'clock a Sunday school, when the lesson for next Sunday is read over to those not well up in reading, and then some learn to read the Bible in Romanised, and some in Character; some learn to recite hymns, &c. At 3 o'clock "big" afternoon service, and, later, an evening prayer-meeting. This is perhaps the best Church in all our Mission for giving, considering how poor the people are.'

The Anti-Opium Crusade.—The Government Anti-Opium edict is not only inducing many slaves of the vice to seek to be cured, it is helping to create, or at least to bring into the open, a very considerable Chinese anti-opium sentiment. Dr. Paton was no sooner back in Chinchew than several opium-smokers put themselves into his hands, to be delivered from the vice, which not only is in itself degrading and ruinous, but often leads on to other gross sins. One of these was a high literary man, said to be the best scholar in the city, who during the doctor's year at home had fallen into the evil habit. He came into the hospital on the doctor's invitation and was cured.

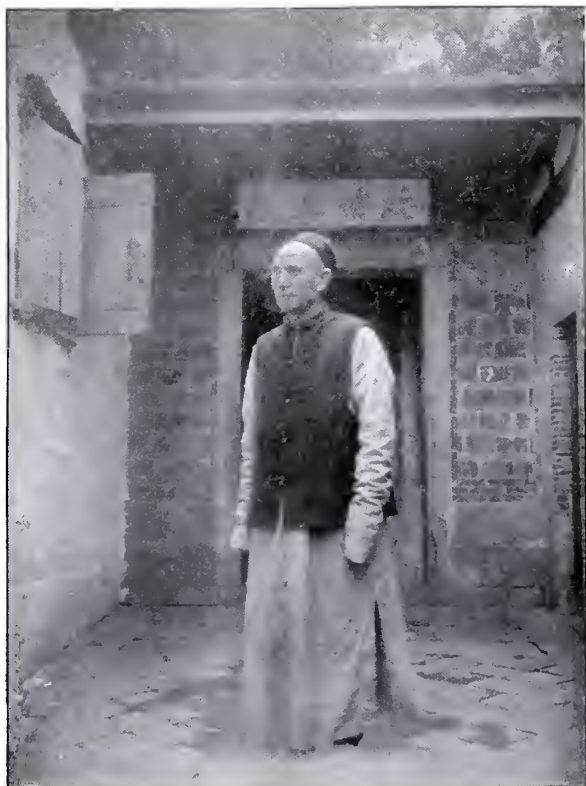
While in the hospital he persuaded a friend of the same literary rank as himself to come in, and stayed in a day or two longer to see his friend through the worst of it. Since then we have been inundated by others who wish to give up the habit. Our most encouraging case is that of one of the former Chinchew hospital students (a brilliant student) who fell a victim to the habit about a year after he left the hospital. Many attempts to rescue him have been made during the last five years, and many have been the prayers on his behalf. The former hospital students who are practising in the city, the present students and myself, called on him in a body, immediately after we had discussed how we could help him. We found that, two days before, he had received a letter from a brother in Singapore, begging him to give up the habit, and that he had at once commenced to try and cure himself. Next day he was visited by relays of us every two hours. He went through with the cure, and seems now quite a changed man.

At the first monthly Prayer Meeting after Dr. Paton's return, 'there was much prayer that the Government might act firmly in connection with the prohibition of opium. I told what I had heard at Singapore and Hong Kong. At both places it is fully expected that the revenue from opium will soon cease, and the authorities are looking round for some other means of raising the money they need. It was agreed that we should meet again in a few days to see whether we in Chinchew can do nothing to help on the prohibition.'

At this second meeting the literary man whom Dr. Paton induced to come into the hospital to be treated for opium-smoking was present, and (then just beginning to get over the most trying days of the cure) spoke in favour of action. Dr. Paton expects that his influence will be very helpful amongst his literary and official friends.

The Chinchew Schools.—The High School and the Elementary ('Little') School (the latter probably now in its new building, the site of which Sir Robert Anderson generously provided) have about eighty boys in attendance.

'If you meet with anyone who is enthusiastic for the welfare of boys,' Mr. Watson writes to a friend at home, 'get him to send some money to Mr. Alan Anderson. He spends much on his schools, and gets some help from the Mission, but much more is needed that we may meet the keen desire of the Chinese for education. Some of the youngsters have all the pride and conceit and contempt for foreigners of their ignorant fathers. Others are humble and earnest, anxious to learn, and really thankful for all that has been done for them.'



PASTOR TAN SOAN LENG, SOUTH STREET CHURCH, CHINCHEW
(Ordained 1877)



CHINCHEW HIGH SCHOOL: BOYS AT PLAY



CHINCHEW HIGH SCHOOL



CHINCHEW HIGH SCHOOL: THE PLAYGROUND

The High School built a year ago needs a Hall, which will cost £50. Another £50 at least is required for houses for the Chinese teachers, which must be provided.

In the High School a Christian Endeavour Society has been started, to which most of the boys belong. They meet every day for prayer, some of them from 6 to 6.30 A.M., others from 8.30 to 9 P.M. 'We have drill for half-an-hour four days a week. We teach the elements of squad drill, warding, turning, and forming squads, but principally we use manual exercises without any "weapons" such as bars or dumb-bells. But we shall bring in dumb-bells later, according as boys can pay for them.'

The physical exercises enabled Mr. Anderson to have a novel display (for China) on New Year's Day, of which Mrs. Watson has given an interesting account.

The boys entered into everything splendidly, and showed a very good spirit in defeat. Their parents and friends seemed most interested. Their pleasure in seeing their own sons excelling in the races was obvious, but well-restrained. A batch of tiny boys went through drill with their Chinese teachers, doing the various exercises with all their might and main, and evidently thinking it great fun. The other boys had races and jumping, tugs of war, &c., and sometimes the boys present, not belonging to the school, were invited to join in the contests, which (unfortunately) the schoolboys invariably won. Everyone was delighted with one item. There were some half-dozen reverend Ministers and Elders present, who became boys again for one afternoon, racing one another down the field bearing threads in their hands to be supplied with needles by the ladies gathered at the other end. I expect some of the schoolboys are feeling stiff to-day after their unwonted exertions. It is hard to realise how little Chinese children have of anything like what English children would call play, but all boys are boys all the world over.'

Sunday Schools.—Both of the Chinchew Churches have started Sunday Schools; the children learning to read the Bible, some in 'character,' some in Roman letters. The High School boys are teaching the Bible-reading (Roman letters) and the hymns. 'I hope,' Mr. Anderson says, 'that good work will be done. Later a junior and senior class on Western Sunday School lines will be started. Courses are now being prepared in Chinese. Members of every class, Romanised vernacular included, are to bring their own books, and many copies of Romanised primers have been bought.'

Christian Patriotism.—A pleasant, practical instance of the patriotism spoken of at the Amoy C.E. Conference has been afforded by the two Chinchew Churches. From Peking a request went over China that the people should, by voluntary contributions, help the Government to pay the Boxer Indemnity. But the troubles of the Government have never been any concern to the people; and, at any rate in Chinchew, there was no response to the Peking request from the non-Christians. But the Amoy Churches of the three Protestant Missions sent out a paper to the Christians, urging them to make special collections for the assistance of Government. We have not been told what happened in

Amoy; but in the two Chinchew Churches the collection was made, yielding in all some £30.

'It has had a very good effect on the officials here,' Mr. Anderson says. 'They thought the Christians had "lost their hearts to the foreigners," and barely considered themselves Chinese citizens at all. Now they are coming to our pastors, and saying, "Will you tell us how to make the rest of the people clear about their duty?"' Close on \$300 is really handsome for poor Chinchew in these times of trade depression. If misconceptions as to the feelings of our Christians are really so deep-seated as they seem to be, it is most necessary that they should be removed, and in China there is no proof so certain as willingness to part with one's money.'

New Year's Day.—Though the Chinese New Year is a month later than ours, the Christians keep the Western New Year, at least to the extent of formal calls and congratulations on the attainment of another year of life. The Chinchew Missionaries (no doubt the Missionaries at other centres also) had a continuous stream of visitors—Pastors, Preachers, Elders and Deacons, members and adherents; people outside the Church also, in token of good will.

'The etiquette of the call,' Mrs. Watson says, 'is to offer congratulations, with clasped hands and much bowing, to sit down (after much pressing), to sip tiny cups of tea and take little bites of the cakes provided, and then, after a few more words, to rise and pass on, to go through the same ceremony elsewhere.'

The Chinese are great in ceremonial observances. But it is not wrong to regard the New Year calls as signs of a genuine regard, the existence of which it is pleasant to mark.

IV. CHANGPU.

The Mission Staff.—The Rev. H. W. Oldham; Dr. J. Howard Montgomery and Mrs. Montgomery; Misses Maclagan, Lecky, and Edith Herschell.

Ordained Chinese Ministers.—Revs. Tan Giok-iong, of Khi-boey; Ngaw Pay, of Changpu; Lim Beng Tek, of Unsio; Ngaw Aw-kun, of Gaw-chay; Tan Khe Hong, formerly of Kio-lai.

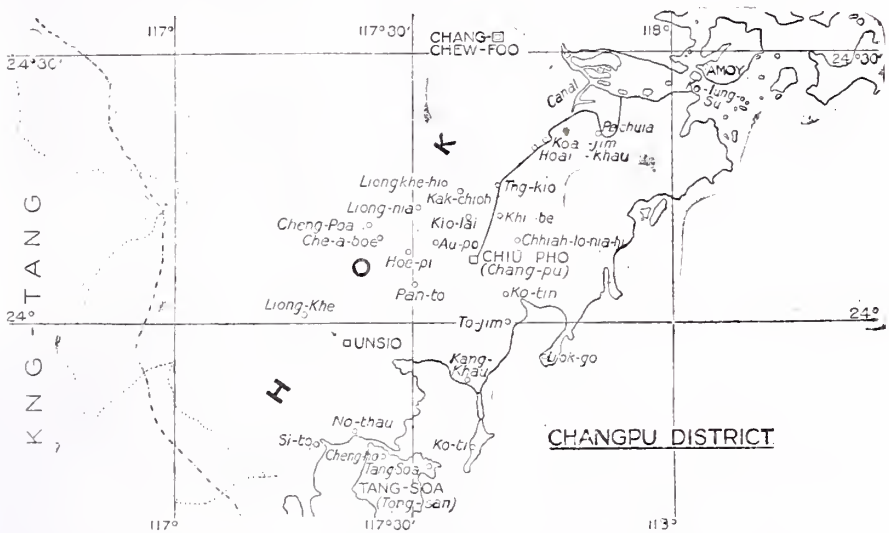
Changpu was occupied first by the Rev. John Watson, M.A., who went to China in 1880. Mr. Watson was for five days sheltered in the Changpu Magistrate's yamen, to protect him from a threatened assault at the beginning of preaching services in the city.

The story of the Changpu riot in February, 1906, was fully told in last year's Report.¹ It will be remembered that Mr. Oldham was the only Missionary in Changpu at the time; Miss Maclagan visiting at a country station; Dr. and Mrs. Montgomery and Miss Lecky met on the way to Changpu from Amoy by news of the riot, and they and Miss Maclagan reaching Amoy safely the next day. Mr. Oldham was

¹ Mr. Wilson, of Highbury, with graphic pen put the details together in an illustrated booklet, which no doubt the members of Synod have all seen.

protected and treated as an honoured guest for six days in the yamen, and then escorted to Amoy by a company of soldiers.

The primary cause of the trouble was the foolish arrest of some members of a secret society by a Roman Catholic priest in a village six miles east from Changpu, and the first assault was on the Roman Catholic chapels there and in Changpu. The mob which wrought havoc on our Mission buildings came from other villages outside the city next day, and was attracted simply by the hope of plunder. When the mandarins, on the arrival of additional soldiers, attacked and dispersed the rioters, beheading at once twelve or thirteen of them, many of those who had carried off the belongings of the Missionaries, afraid of the consequences if they were found in possession of stolen things, threw them away. None of the personal property of the Missionaries, or of the hospital equipment, or the furniture of the Church, was recovered. And the compound was a scene of appalling desolation.



The adjustment of the compensation for a quite unprovoked destruction was effected without much difficulty or demur, the British Consul at Amoy assisting the Missionaries in the negotiations with the Chinese authorities¹; \$35,000 was the sum agreed to, of which \$30,000 has been paid. A number of the Chinese Christians who lived close to the Changpu Mission compound had their houses also attacked and plundered. Their claims for compensation (\$5,000) have not yet been met. But the Missionaries have let it be known that the case will not be regarded as closed until the Church-people also have received enough to repair their houses and restore their furniture and clothing.² 'There

¹ 'You won't be hard on us; you are Christians,' the mandarins said to the Missionaries; at least testifying to some knowledge of the loftiness of Christian morals.

² The Changpu mandarin used the same argument from Christian ethics as the mandarins of Amoy, in order to beat down the claims of the Changpu Christians: 'To give up the claim,' he said to the Changpu Pastor and Mr. Oldham, 'would be a good action, in conformity with Christian doctrine!'

seems to be no ill-feeling against the foreigners,' Mr. Thompson says, 'on account of the sum claimed. Everyone thinks that it was most reasonable. The district is still unsettled near the borders, but there is no serious movement.'

An unsettled district still: it is not wonderful that neither the Amoy Consul nor the Chinese authorities would consent for months after the riot to the return of the Missionaries and the resumption of the work.

In the end of May Mr. Oldham was permitted to live again in the city. Repairs were at once begun, one of the Mission-houses made habitable, the part of the Boys' School which had been burned down rebuilt, and the work in part resumed. Some months later Dr. Montgomery, who had been up in Chinchew carrying on the hospital and dispensary there, joined Mr. Oldham in Changpu. The Changpu Mission ladies have not yet been allowed to begin work again.

The Christians in the town and neighbourhood have held well together. On the Sunday after the riot there was a service in the yamen, in which Mr. Oldham and the Pastor both took part. On the following Sunday the Congregation met inside the walls of the ruined Church. The services have ever since been well maintained, and the Church is now repaired and reasonably comfortable for worship once more.

The unsettlement of the district is of course a hindrance to the Mission. The Message has not the patient interested hearing it otherwise would have; the people's minds are preoccupied with rumours and fears. The Secret Societies, which before the Changpu trouble had been threatening the massacre of foreigners and of Chinese Christians, continue to issue violent proclamations (one was placed on the Mission School) announcing coming risings. In October the Fanners (one of these societies) were holding meetings near Sio-khe and offering \$500 for the head of Mr. Warnshuis, one of the American Reformed Missionaries, who occupy Sio-khe as their western centre.

In the beginning of this year Mr. Oldham, along with the Changpu Pastor and some of the Preachers, visited a district along the sea-coast between two of the Changpu stations, Ko-tin and To-jim. In a strip of ten miles, lying right and left of the road, there are some eighty villages, with 20,000 inhabitants; only one Christian in all that multitude.

'See us seated for our evening meal in the Christian man's house,' Mr. Oldham says in his journal. 'He is a maker and seller of nut-oil, and one side of the room is occupied by a bank of nuts. We sit round a table, each with his bowl of rice and chop-sticks, and we can pick out tasty morsels from a number of bowls in the centre of the table. After supper we prepared for evening worship. Meantime a crowd of children had pressed into the room, and were gazing at me with silent interest. A few adults also came in and stood in the semi-darkness near the door.' On the following morning they went to a market, held in a village square, with many booths and stalls for the sale of vegetables, oysters, and fish. There they spent two or three hours, the Preachers doing most of the talking, 'acting myself,' Mr. Oldham says, 'chiefly as an advertisement. When I did open my mouth a little buzz of conversation would begin. "He can speak our words;



A MISSION GROUP

Left to right—Back row : Mr. OLDHAM, Mrs. WARNSHUIS, Mr. ALAN ANDERSON and Mr. WARNSHUIS
Front row : Miss MACARTHUR, Dr. MONTGOMERY and Miss DUNCAN



A BLIND PREACHER : ENGCHHUN DISTRICT



BOUND FEET ('LILY FEET')



BREAKFAST IN A COUNTRY CHAPEL: ENGCHHUN DISTRICT
(Mr. Moncrieff, and Mr. Milward of the National Bible Society of Scotland)



PREACHERS' MEETING AT PI-AW. ENGCHHUN DISTRICT

[To face p. 25]

where does he come from ? ” “ What are his clothes made of ? ” Next day they visited a village beyond To-jim, where there are a few Christians. ‘ They cleared out a room for evening worship, and we had an attentive audience of perhaps forty men and ten women, most of them standing, the women on the outskirts by the door.

‘ After worship and some conversation, they got me a new mat to lie on, and a new coverlet to cover me, and one young fellow would have made me drink gallons of tea had I been willing. Then they dispersed for the night and we lay down ; I on a bed, my two companions on straw on the floor. There were potatoes under my bed, and rats ran round the sleepers on the straw. But I have passed many more sleepless nights ! ’ Next day (Sunday) some twenty people came from the village to the To-jim services. ‘ The To-jim Preacher is an earnest Evangelist. There were three services. About forty men were present, no women, for there is no suitable place for them in the present chapel. The hymns were not very tuneful, but all who could read at all took part in the singing. Most of them had come from surrounding villages, two from a village nearly ten miles away, simple folk all of them. As I saw the two who lived farthest away starting with smiling faces for their ten-mile walk home across sandy roads I took courage.’

The Synod will be interested in the story of the itineration, for its glimpses of Chinese village life, and for the insight it affords into the conditions of a Missionary’s Evangelistic Ministry. Nor will there be anything but sympathy and hope in the Home Church as it reads the brave young Missionary’s anticipation, now that the Changpu district is being fully reoccupied : ‘ The prospects are bright to the eye of faith.’

SWATOW DISTRICT.

(Including the stations superintended by the Missionaries resident at Swatow, Chaochowfu, and Suabue.)

I. SWATOW.

The Mission Staff.—Rev. Dr. Gibson and Mrs. Gibson, Rev. P. J. MacLagan, D.Phil., and Mrs. MacLagan, Rev. J. Steele, B.A., and Mrs. Steele, Rev. H. F. Wallace, M.A., B.D.; Dr. Lyall and Mrs. Lyall, Dr. Whyte; Mr. William Paton (Missionary Teacher) and Mrs. Paton; Misses Black, Harkness, Brander; Dr. Nina H. Beath.

The Swatow work dates from 1856, when Mr. Burns and Mr. Hudson Taylor preached in and around Swatow. Two years later a Missionary (Rev. George Smith) was located at Swatow. The city of Swatow has a population of 25,000. Sixty years ago it was but a fishing village. It is one of the Treaty ports.

Ordained Chinese Ministers.—Rev. Lau Chek-iong, College Tutor, and Revs. Ng Siu-teng, of Mi-on, Hau It-tsho, of Sin-hu, Lim Chiang-tsau and (as Assistant) Lim Khi, of Swatow, Kuan Chip-seng, of Iam-tsau, Lim Huang, of Pang-khau, Te Hu-nguan, late of Kieh-yang, now in charge of Kah-chi preaching station, and Lim Kau, late of the Swatow-speaking Churches in Singapore, now in charge of Tat-hau-pou preaching station.

The Decade (1896-1906). The following table supplies the figures of the visible progress, so far as relates to membership :—

—	Adults Baptised	Admitted to Com- munion (Baptised in In- fancy)	Under Suspend- sion	Increase of Com- muni- cants	Total Com- municants	Infants Baptised	Total Infants	Total Members	Growth in one Year
1895	03	11	136	54	1,304	65	660	2,100	108
1896	191 ¹	—	129	116	1,420	— ²	689	2,238	138
1905	288	44	120	221	2,773	247	1,505	4,398	419

The 1,420 Church members of 1896 contributed \$2,512, less than \$2 per member. The 2,773 members now reported contributed \$11,943, an average contribution more than double that of ten years ago.

(It is of interest to note that the number of adults baptised or admitted to Communion in our Swatow churches since the district began to be worked is nearly 2,000 more than the present Communicants. Most of these 2,000 have passed away—the garnered harvest of the Mission.)

During the ten years the Communicant membership and the total membership, infant and adult, have both more than doubled, baptised infants much more than doubled, while infants baptised during one year, young people baptised in infancy and now admitted to Communion, and the total growth during one year of infant and adult membership, have all quadrupled. At the same time, the numbers of members under suspension fell from 136 in 1895 to 120 in 1905, and the percentage from 10 per cent. to $4\frac{1}{3}$ per cent. The progress is real and steady, though the workers long to see greatly more rapid growth, and believe it could be accomplished if a reinforcement of the Staff permitted Missionaries along with the Chinese brethren to undertake more of direct evangelistic preaching, and if it were possible also to give more time to the instruction of inquirers and candidates for baptism, and to personal dealing with them.

‘There is endless opportunity for Evangelism,’ Dr. Gibson says in the Swatow report. ‘There are many Chinese brethren heartily willing to help us in doing it. There are numbers of inquirers awaiting us everywhere. We baptise now some 250 adults annually. There is no reason but one—that is our being so short-handed—why we should not baptise very many more. If the Church at home wishes more “converts,” it can have them by sending more Missionaries. It is the Church at home, not any pagan force in China, that limits the number of conversions.’

There were, in 1896, 32 stations in all in the Swatow field, including the stations in the districts now assigned to Chaochowfu and Suabue. Of these 9 were organised, each with at least the beginning of a session and a

¹ This includes the number admitted to Communion, having been baptised in infancy, probably under 20.

² The Blue Book does not give the number baptised during the year, probably more than 40.

Deacons' court. There are now 73 stations, 21 of them organised. And although the pastorates are much more numerous than they were—5 groups of stations under as many ordained Ministers ten years ago, 13 now (one pastorate consisting of a group of four congregations, nine of three each, two of two, and one consisting of one congregation)—and an ordained Pastor



relieves the Missionaries of much of the care of his people, the number of Pastors has only slightly increased. Of the 13 'sanctioned charges' (to use the home phraseology), 3 have not yet had Ministers ordained over them, and other 4 are vacant.

The Mission band has not had many additions since 1896. One

veteran ministerial Missionary has passed away after forty years' service—Dr. H. L. Mackenzie. Three years ago Mr. Wallace joined the Swatow staff; but now that the Swatow Anglo-Chinese College, of which he is to be in charge, has been opened, he will not be able to give much assistance in any other department of the Mission. In 1896 Dr. Lyall had Dr. Dalziel as his colleague in the hospital. Dr. Whyte went out to take Dr. Dalziel's place, but during most of the past year he has had the care of the Chaochowfu Hospital, Dr. Cousland having been invalided home; so that last year Dr. Lyall was alone.¹ On the other hand, Dr. Cousland ten years ago was alone in Chaochowfu. The Mission doctor there has now a ministerial colleague (Mr. Blaikie), and there are two Missionaries besides (Dr. Sandeman and Mr. Sutherland) in Suabue, for which ten years ago the Swatow Missionaries were responsible.² Ten years ago the Swatow Middle or Secondary School and the Elementary Schools of the whole Swatow field were, as they are to-day, superintended by Mr. William Paton, one of our Missionary teachers.

There has thus been an addition of two ministerial Missionaries and one Mission doctor in the Swatow field; but the work has branched out into new lines, and the number of stations has increased in far greater proportion. When the demands of the existing work and the immense opportunities calling for advance are considered, it is well within the mark to say that a Mission force twice as large as the present band would not be in excess of the needs of the field³—a statement which could indeed be safely made also of the Amoy field, of Hakkaland, of Formosa, of Singapore, of our Mission in Bengal.

Nor is that account of the imperative necessities of the Mission met by pointing to the admitted fact that the Chinese are the best Evangelists to their own people. For one thing, they have to be trained for this service, and the Theological College, in which they are prepared to go out as Preachers, would not be staffed beyond its real needs if, besides its Chinese tutor, it had two of the ministerial Missionaries devoting to it their whole time and strength.

And, as Dr. Gibson says, 'it is not enough to train men in College⁴ and then launch them, inexperienced and unsupported, on all the responsibilities of station work. They are not only evangelists, they have also the care of a large number of Christians and of inquirers and new worshippers. Both in their evangelistic and their pastoral work we ought to be at their side for guidance and inspiration. There should be a minimum of two men in Swatow and three for the stations and outside work. It may be, unhappily,

¹ An arrangement which must unfortunately continue during 1907. Dr. Cousland has been lent for a time to the China Medical Missionary Association, and will be resident in Shanghai, and Dr. Wight, who is appointed to Chaochowfu, will not be able to set Dr. Whyte free to return to Swatow for a year, having first to acquire a working knowledge of the language.

² Dr. Sandeman has been alone in Suabue during 1906, Mr. Sutherland driven home by illness, and Mr. Steele had to spend two months visiting the Suabue stations.

³ And yet, when the Swatow Mission Council presented to the Committee last year an overwhelming case for the immediate appointment of one new ministerial Missionary, the only possible reply was that that could not be done until the Mission income had been very considerably increased.

⁴ There were last year 22 students in the College; in 1896 there were 14.

impossible for the Committee to make this necessary provision at present, but the Church should know that in failing to make it they are failing to meet the responsibilities they have incurred by the growth of their Mission. And let the fact be faced that for the present, and probably for another generation at least, the growth of the Chinese Church and of the number of its workers, so far from justifying the diminution, will always demand the enlargement of the foreign staff.'

The Medical Retrospect.—During the past ten years the General Hospital has been rebuilt, much more accommodation being now provided than before. A W.M.A. Women's Hospital has been built and a lady doctor sent out. More than 75,000 patients have passed through the hospitals, at least 25,000 of these in-patients. There have been, therefore, great opportunities for evangelistic work, a work which has had many encouraging results. The number of women who have been medically relieved in the two Mission hospitals in 1906 is more than double the number treated in 1896.

The Theological College.—The curriculum covers four years; but with an inadequate teaching staff it is impossible to have four classes. Last year the students in two groups were doing the work of the second and fourth years; this year the two classes are busy with first and third years' studies. Some of the men each year are, therefore, doing work which should properly come a year later.

The second year's class consisted of 15 students, 9 of whom had not done first year's subjects. The fourth year's class included 7 men. The students of this class have almost all been 'thoughtful, well-behaved, and anxious to learn; and we look forward with hope,' Dr. Gibson says, 'to their going out into their work at the beginning of next year' (1907). Dr. Gibson and Mr. Steele divided between them the theological studies (Systematic Theology, Exegesis, Pastoral Theology, Church History, Church Order), adding to these subjects lessons in Geometry, History (the text-book, a Chinese version of Mackenzie's 'History of the Nineteenth Century') and General Physics.

The College Tutor (an ordained Chinese Minister)¹ read with the men the Chinese Text of portions of the Old and New Testaments and some Chinese books, and gave exercises and lessons in Composition.

'For the first time we have added to the course the study of the so-called "Mandarin Dialect," the spoken language of three-fifths of the Empire. It has always been regarded as a proper accomplishment for educated men, and now that it is being taught even in the elementary schools of the Government, and is to be taught in the new curriculum in our Church schools, it becomes necessary for our students to study it.' As before, the students took part in practical work both in the Hospital and at the country stations.

The Hospital.—Our medical Mission in Swatow is on a great scale. The General Hospital, with its 230 beds, had 2,429 in-patients last year, 319 of them women. The Women's Hospital, with 90 beds, had 546 in-patients. Dr. Lyall saw in their own homes (really treated as

¹ Mr. Lau Chek-iong, the College tutor, has just refused calls addressed to him by two vacant Congregations, believing (as the Missionaries also believe) that his work in the College affords him a larger opportunity of usefulness than the pastorate of a Congregation.

in-patients, most of them seen several times) 198 men and 201 women. Dr. Nina Beath saw 317 women in their own homes. With the out-patients added, Dr. Lyall's individual patients numbered 7,547, of whom 1,620 were women. Miss Beath's individual patients (all women, of course) numbered 1,699. Dr. Lyall's medical work included nearly 1,000 surgical operations, besides a large number of dental cases, and was done at a cost to the Mission funds (drugs, assistants, &c.) of £204.

There were two assistants in the General Hospital during most of the year. A 'fairly efficient' successor has only now been secured to the old assistant, who has just become Assistant Minister to the Swatow Congregation. Mr. Tie A. Khiang, the new Senior Assistant in the hospital, was for some time assistant in the Chaochowfu Hospital, but has for a good many years been in private practice in the district City of Phou-leng. He is under a three years' engagement; his salary \$17 per month—more than has previously been given, a necessity of the changed times in China. Of this Dr. Lyall gives another illustration.

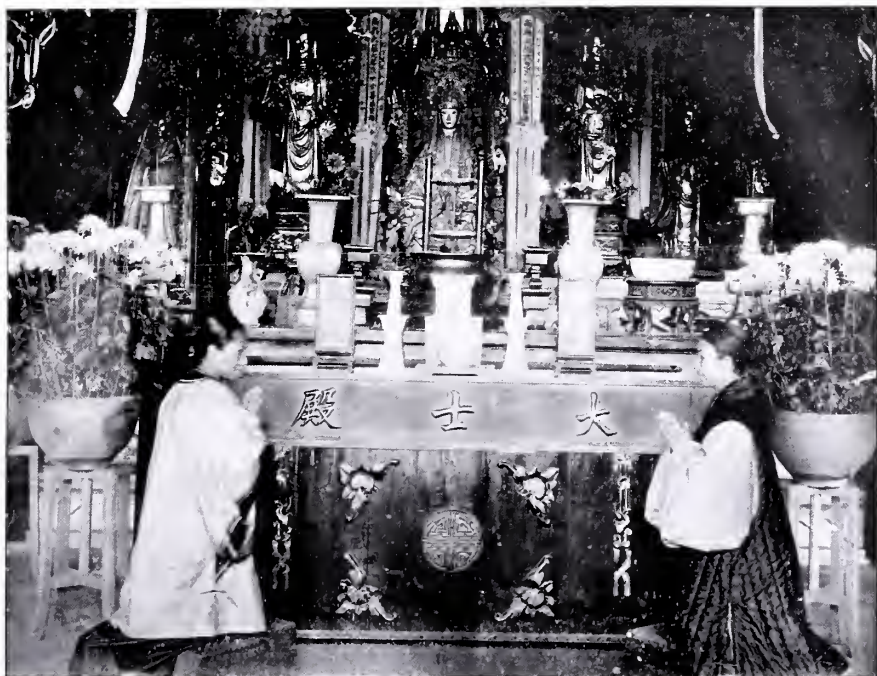
'One of our Assistants, who left us at the Chinese New Year, went to Tientsin, and was admitted into the Viceroy's medical school as a third year's student, being granted a monetary allowance as large as the salaries we pay our preachers of some years' standing. After he has passed through the medical curriculum in the Viceroy's school, he is expected to give some years' service in the Army or Navy, or some other Government institution.' The native staff in the Hospital is now a Senior and a Junior Assistant, nine students, a colporteur and a Preacher.

The Hospital is the scene of much Evangelistic work—daily services, classes for teaching the younger patients to read, visits to the wards by Mrs. Lyall, Mr. Steele, Mr. Paton, and the theological students.

'There have been a good many applicants for baptism,' Dr. Lyall reports, 'but we rarely baptise patients while resident in the Hospital. They are urged to attach themselves to the nearest chapel on their return home, when they will be baptised if they prove themselves true and consistent believers. During the past year we have come across a good many old patients who have continued to worship since leaving the Hospital, and in some instances have led others into the Church.'

The Anglo-Chinese College.—The new building was ready for occupation in October, and Mr. Wallace has made a good start with 30 students from 14 to 20 years of age. They all understand the Swatow dialect, though the Hakka, the Cantonese and the Mandarin dialects are represented amongst them. There are two resident Chinese teachers, a teacher of English, and a teacher of Chinese literature. The latter is a Chinese graduate (a Siu-tsai), who has been a worshipper for a year or two. A third Chinese teacher comes in for part of the day to teach the Mandarin vernacular.

'The students seem happy in their work,' Dr. Gibson says, 'and still more happy in their play, and greatly enjoy the large playing field provided for them. They have been very keen in learning football, and the Chinese teacher of English, Tie Sin-khi, has heartily joined. Plenty of vigorous exercise has had an excellent effect on the health of the students and the



TEMPLE WORSHIP



MISSIONARIES AND VISITORS: SWATOW

From left to right—Standing: Dr. WIGHT, Dr. WHYTE, Dr. COUSLAND
 Sitting: Rev. H. L. SIMPSON, M.A., Mrs. BLAIKIE, Sir ALEXANDER S. SIMPSON, Rev. GARDEN BLAIKIE, M.A.
 [To face p. 30]



SWATOW: A BOY AT PLAY

(The game, bouncing the ball four times with the hand then once with the foot, and so on. The girl is keeping the score)



SWATOW: CHINESE PEEP-SHOW

[To face p. 31

whole tone of the College. None of them are Christians, but they willingly attend morning and evening prayers, and some come voluntarily to Church on Sabbath mornings. There is an afternoon service for them at the College, which all attend, and in conducting this meeting on several occasions I have been greatly pleased with the friendly and respectful conduct of the students, and the evident interest shown by many of them in what is said. The College is thus giving us another entrance among those outside of the Church whom we are most anxious to reach.' Tie Sin-khi is a brother of Tie Ku-sun, the senior teacher of the Secondary School.

The Mission Middle (or Secondary) School.—Eight boys finished the four years' course in this school at the beginning of last year, but only two of these passed on to the Theological College. Two entered the Hospital as medical students, three went out to teach in Mission Elementary Schools, and one entered the Amoy Anglo-Chinese College. As one main end of the school is to be a feeder to the Theological College, with a view to the supply of Preachers, this is a somewhat disappointing record.

'Two considerations weigh with the boys,' Dr. Gibson says, 'in deterring them from entering the College. One is the dread of a further four years' course of hard study, and another is that after a long course of study the salary given to a Preacher is barely a living wage. These considerations, along with a proper shrinking from undertaking the high responsibilities of the Preacher's office, make our boys hesitate before coming forward as students. But, however we may regret this, we cannot feel justified in putting any pressure upon the boys, but can only hope to draw them by keeping before them a high ideal of the service to Christ and his Church which they may hope to do. Six of the boys, baptised in infancy, have been received to communion during the past year, and four were baptised on their own profession.' The year closed with 46 pupils, 14 of them members of the Church. Mr. Paton returned from furlough before the year began, and during the first term Mr. Wallace continued to give much assistance. With two good Chinese assistants the School had a more complete staff than ever before. The senior teacher, Tie Ku-sun, has now refused two calls to ministerial work, and made an agreement to serve in the School for some years longer. 'His character and influence,' Dr. Gibson says, 'are of great value to the School, especially in these times of educational change, and we are glad to have the hope of his continuing with us.' 'The diligence of the boys was such,' Mr. Paton reports, 'as is rarely found among British sport-loving schoolboys. For example, the lads of the highest class told me, when I proposed a change in the time-table, that rather than have the time for Algebra cut short, they would rise earlier in the morning!'

Three mornings each week Dr. Gibson took the boys along with the theological students for an hour's study of Old Testament History.

'At these hours boys and students also learned to recite the Vernacular Version of selected Psalms; and with their lead, this exercise has been introduced into the Sabbath services of the Swatow Congregation.'

Mandarin dialect and English are to be added to the School curriculum, to meet the new educational situation.

The Girls' Secondary School, closed for some years, was reopened in the end of 1905. There are now 60 girls in attendance, who pay fees

ranging from \$8 to \$20 per annum. In olden times it would scarcely have been possible to secure girl pupils, even by paying fees to them! Miss Brander, the head of the school, is helped by the married ladies of the Mission.

The Elementary Schools.—Thirty-nine Boys' Schools and 18 Girls' Schools have on their rolls 476 boys and 329 girls. The boys' fees average a dollar and a half per annum; the girls' a quarter of a dollar. Fourteen boys passed up into the Secondary School last year from the Elementary Schools; 84 per cent. of the boys passed the annual examination. There is a great lack of good teachers, and in the hope of providing teachers, a normal training is being given in the Secondary School. 'We are also arranging,' Mr. Paton adds, 'in connection with the native Synod, to open a Normal School for the training of lads who, not yet in the employment of the Mission, are desirous of becoming teachers.'

Mr. Steele explains the manner in which the normal training is at first to be given. The Congregations have subscribed \$300 for the scheme. 'Eight scholars, who have read for at least five years in the Elementary Schools, are to be selected, and put under the charge of five of the Ministers in succession, spending two months at each manse. After two years' training they are to be certificated to teach the new course of lessons in the Elementary Schools. Their expenses will be met out of the native fund up to \$3 a month, and their travelling expenses paid; but books and other necessities they are themselves to provide. It is a most interesting experiment. The peripatetic element in the scheme is only temporary, intended to disappear as soon as suitable teachers have been secured to do the work of training the lads.'

'The Independent Church.'—So a man with a singular history styled a meeting he started in his own town, Am-pou, one of the Mission stations north from Swatow. In connection with the meeting a school was started which has just been taken over by the Mission.

Ie-Kam-theng, after a short course at the Theological College, became the agent of the native Missionary Society; then hospital Evangelist in Chao-chowfu, and an Elder in the Church there, and at last a doctor in private practice in Am-pou. He lent his house for the Am-pou services for some years, but was much shocked when the services were transferred to a rented ancestral temple, and ceased to attend. Having made a most unsuitable marriage, he by and by put the wife away and married again. Much of his strange conduct was, doubtless, due to an unbalanced mind; twice he had had a complete mental breakdown. With the sanction of the Presbytery, notice was given to him that he was about to be excommunicated.

'Meantime,' Dr. Gibson says, 'a curious development was taking place. He assembled a number of people in his own house, had worship with them both on the Lord's day and on week-nights, and formed them into what he called "The Independent Church." He himself baptised six of them, and finally they rented a shop and opened a school in it. The Presbytery had appointed a few of us as a Commission to deal with him and endeavour to heal this schism, but without immediate success. At length, however, the notice of excommunication seemed to arouse his conscience, and he wrote me a letter confessing his fault, and pro-

posing to return if we would satisfy him and his friends as to the terms on which they would be received. At this point, strange to say, his mother died of plague, and he, tending her during her brief illness, took the disease and died on the next day.'

'I wrote to his followers, expressing our regret, and saying that with all his faults we still had regarded him as a sincere man who had sought their good, and urging them to unite in fellowship with the other Christians in their town. Soon after I appointed a day for a visit to our Congregation there, and invited these men to join us in worship on that day, and talk over the situation. This they willingly did, and I am glad to say they have ever since continued to worship with us. They seem to have been fairly well taught, and probably some, if not all, of those who were thus irregularly baptised will be received by us to communion. We have sent a young teacher to take over the school, and the scholars come to church on the Lord's Day, while the teacher holds meetings in the school on week-nights. It has been a strange incident : a Christian, under notice of excommunication, dies of plague, and leaves as a legacy a church and school as the fruit of his own efforts !'

Sunday Schools.—One of the Sunday services at the preaching stations has usually been a catechetical hour—the grown-ups and the little folk all together. But Sunday Schools for the more systematic instruction of the boys and girls have been established at Swatow, Mi-ou, Phu-sua, Kah-chi, Ku-pue. There are besides, in the Swatow field, both Y.M.C. Associations and C.E. Societies.

The Educational Situation.—To meet the demand for a Western education,¹ the Mission Elementary Schools are to be remodelled in curriculum and in methods. It will not be possible soon to provide trained teachers for the multitude of government schools being set up everywhere. The Mission Schools, with a course of study up-to-date, and with teachers of character and some ability, will have a great future in the new China.

The Swatow Synod, at its meeting last May, appointed a large Committee (9 foreigners, 10 Chinese) to prepare a new scheme of studies for the Mission Elementary Schools. Dr. Gibson says :—

'We spent fully ten long summer days (and summer days here are summer days) on this work, and drew up a unanimous report, which will, I hope, be epoch-making in our Church life. There are to be at as many stations as possible "Lower grade" Elementary Schools, which may be entered by boys from the age of eight years and upwards. On completing a full course of five years the boys may pass into the "Higher Grade" Elementary Schools, with a course of four years. These will be taught at perhaps five or six selected points in the first instance.² This nine years' course will give a

¹ How large this demand is may be judged from the fact that in one city in Fukien province (the province in which Amoy is situated) forty Government schools were established last year. In Foochow, the capital of the province, the number of new Government schools is larger still. The Mission schools are quite ahead of the Government schools. If they retain that superiority (and to this end the Mission is steadily working) boys will flock to them, even if they do not obtain the privilege of sending their scholars up to the Government examinations.

² Such a 'Higher Grade' Elementary School is to be built this year in Chaochowfu; and the Swatow Missionaries are anxious that Suabue, Mi-ou, Iam-tsau, and Swatow itself should be similarly equipped. In the Amoy field there are such schools, at Changpu, and Engchhun, and one is about to be erected at Chinchew. In Hakkaland, also, there are good places for Advanced Elementary Schools.

complete native education, including the acquisition of the Mandarin dialect in the advanced Elementary course. For each of the nine years we planned a course of study and selected text-books, out of the flood of new books with which the market has been deluged during the last two or three years. A Chinese printing and publishing firm in Shanghai have with great foresight and enterprise anticipated the present educational crisis, and are now reaping their reward in the sale of their books literally in millions all over the Empire. It is pleasant to note that some of the heads of this firm are Presbyterian Elders—another instance of how the Presbyterian Elder holds his own at least, from Lombard Street and the City to the mouths of the Yang-tsze. Attractive letterpress, with good illustrations, usually drawn by Japanese artists, and adaptation in all grades to the advancing intelligence of the pupil, are the great features of these new books. With a full course of religious teaching we were able to put into our curriculum all the subjects of the new Government scheme, so that our Church Schools will run parallel with Government schools in all general subjects, and will, I have little doubt, greatly excel them in efficiency.

‘In a few years,’ Mr. Steele says in a letter describing the new plans, ‘the whole scheme will be in working order, and the children of the Church will be receiving, at the expense of the native Churches, an education fulfilling the requirements of the Government Code, and at the same time retaining its Christian character.’ ‘A remarkable feature of our Committee,’ Dr. Gibson adds, ‘was the highly intelligent, wise and liberal part taken by our Chinese brethren, both in blocking out the scheme and in working out its details.’

The Pastorates.—The only new Pastorate is a group of three stations, in the south-west of the Swatow field—Kah-chi, Sin-jiau, and Kui-ou—a district somewhat difficult of access.¹ Mr. Te Hu-nguan, who last year resigned the Kieh-yang Pastorate, has been working in this group with much success, and he has now been unanimously chosen to be its first Minister.

The Swatow Congregation has built a new church almost entirely at its own expense. The church accommodates 1,000 people. The old church is still required (seems, indeed, as full as when it was the only place of worship)—the worshippers in the two buildings including not only the members of the Congregation but the pupils in the schools and colleges. It was necessary, therefore, to provide an assistant-minister. The choice of the people fell on Mr. Lim Khi, whom, as Dr. Gauld’s and then Dr. Lyall’s trusted assistant in the hospital during 31 years, we have hitherto known as Mr. Sam. He had left the hospital and gone into private practice; and it is at a considerable sacrifice of income that he has become Mr. Lim Chiang-tsau’s colleague. The Congregation is building a house for him.

‘Now these two men,’ says Dr. Gibson, ‘clansmen of the same village, both assistants in the hospital for some thirty years, and fast friends, are

¹ The Kah-chi Congregation felt itself to be strong enough to support a Minister by itself; but the Presbytery, after inquiring into all the circumstances, would only agree to disjoin one of the Congregations (Leng-kang), which it had been at first arranged should have a share in the ministrations (and in the support) of the ordained Pastor. ‘The decision,’ Mr. Steele says, ‘was entirely a native one, although carrying the sense of the foreigners, and it will be interesting to see how the Kah-chi people will acquiesce in what was patently for them an unpalatable finding.’

happily united in ministering to the Swatow Congregation, which is still, in its two branches, under one session. The Minister's salary is now \$22, and the assistant's \$16 per month, and the amount is fully met by the contributions of the Congregations.'

The pastorate of Phu-sua became vacant during the year by the resignation of Mr. Chiam Seng-po, the youngest of the ordained Ministers in the Swatow field, a man of ability and scholarship, and a truly Christian man. His resignation is a sign of the times. He became affected by the growing desire amongst the Chinese for independence of foreign control. He is besides full of the new educational stir. He asked the Presbytery to overture the Synod along these lines, and also to allow him to resign his pastorate so that he might enter on further studies.

'As to the educational movements,' Dr. Gibson says, 'we had anticipated him by undertaking a complete overhaul of our whole educational system, and as to independence, our Chinese brethren have all along enjoyed it in full measure through our Presbyterian system; and the Chinese members of Presbytery repelled some of his statements as being a mere repetition of rash things said elsewhere which had no relevance to our circumstances here.' He has now gone to Hong Kong to work under a united Evangelistic Association. Dr. Gibson hopes that an experience of less independence and less favourable conditions for Christian work may after a time bring him back to our own Mission with a ripe judgment.

Givings of the Native Church.—This notable mark of the living Church (specially notable amongst the Chinese, industrious and thrifty, while the Christians are as yet mostly poor) has always been with much success encouraged by the Missionaries. The contributions of the Congregations in the Swatow field show an advance under every head—the largest increase due to the gifts of the Christians in Swatow city for their new Church. The figures for the two years, 1904 and 1905, are as follows:—

—	Elementary School Fees	For Pastors and Preachers	Home Mission	Local Expenses	Building Fund	Total
1905 . .	\$826	\$4,302	\$375	\$6,170	\$269	\$11,943
1904 . .	721	4,160	327	4,176	197	9,582
Increase . .	105	142	48	1,994	72	2,361

The Pastors' and Preachers' Fund is doing something to cultivate the New Testament picture of the Church as one body whose members should bear each others' burdens.

The 33 stations included in last year's twelve pastorates (with 2,009 communicants) contributed \$3,417 of the \$4,302 raised for this fund. Of that sum \$1,613 went to their Pastors; the remaining \$1,804 was devoted to Preachers' salaries. These stations contributed a further \$516 (out of the total of \$826) in school fees. To their own Preachers and teachers \$2,055 was paid. So that they gave \$265 for the Preachers and teachers of other Congregations, and this in spite of the fact that it has been found necessary to add to the stipends of their Ministers in consequence of a material

increase in the cost of living.¹ Dr. Gibson puts the givings of the pastorates in our Sustentation Fund phraseology. 'Chaochowfu just paid its way; six pastorates were aid-giving to the amount of \$442, while five were aid-receiving to the amount of \$177.'

The salaries of the Preachers and teachers in the 40 stations not connected with pastorates amounted to \$2,551. Towards this sum those stations contributed \$885 to the Preachers' Fund, and \$191 in school fees. Of the \$885 the sum of \$60 out of its total contribution of \$137 was given back to the Suabue Congregation to assist in the payment of the first year's stipend to their ordained Minister. These 40 Congregations thus raised \$1,016 towards their Preachers' and teachers' salaries, while \$265 of aid came from the other Congregations, leaving a balance of \$1,270 to be met out of Mission funds. Of the total salaries of Pastors, Preachers, and teachers at work in the 73 stations of the Swatow field (\$6,279), 80 per cent. (\$5,009) was contributed by the Congregations.

Dr. Gibson has every right to add: 'With the growth of the Chinese Church and the extension of our work the matter of self-support becomes increasingly important. It is matter for rejoicing that the finance of the Chinese Church here shows such good evidence of elasticity and stability.'

Nor should it be forgotten that not only is there very little wealth amongst the Christians, who yet meet the needs of the Church's work with so much of the ready mind and the open hand, but, besides, their Christian faith and worship mean to almost all of them persecution and loss.

Perhaps the village watchman refuses to look after the Christian man's crops, and his fields are plundered. Or he is refused the right (belonging to everybody in his village) of having his sugar-cane crushed at the village sugar-mill, and has to dispose of it at a big sacrifice. Or he is dragged to the yamen on some false charge, and he is fortunate if many dollars secure his release. Or if he is a shopkeeper he must let go his Sunday trade. His shop must be shut on Sundays if he is to be a member of the Church.²

In face of the costliness of the stand the converts make when they abandon idolatry and ancestral worship and observe the Sunday rest, it is the more beautiful to find them besides contributing liberally to the maintenance and extension of the Church.

¹ This increase in the cost of living is the cause of real hardship to the native workers, and unless salaries are raised it may be impossible to induce the lads from Chinese Christian homes to devote themselves to the service of the Church. Mr. Steele mentions the case of one of the teachers in the Swatow field, a man with a wife and one child, who last year had to live on rice gruel all the time, never able even to afford a meal of dry cooked rice.

² There is sometimes another side to the consequences of belonging to the Christian Church. The Christian is entitled to claim exemption from payments of rates levied for idolatrous worship or for the cost of carrying on a clan fight, an exemption which Christians often make up for by paying more than their share of the upkeep of roads and bridges and the like. It is, however, possible to profess Christian faith in order to claim these exemptions. Dr. Maclagan (in an able and luminous article in a recent issue of the *Contemporary Review* ('Christian Missions and the Civil Power in China')) tells of some people who were refusing to pay rates for idolatrous purposes, declaring themselves to be Christians. The local magistrate, to test their Christian allegiance, issued a proclamation that he would allow the exemption to all those who refrained from doing business on Sunday. But the hardships and losses which a Christian is almost sure to incur are too severe to make an insincere profession profitable.



THREE CHRISTIAN GENERATIONS:
ENGCHHUN DISTRICT



YOUNG CHINA, WITH BICYCLE AND TRICYCLE



A FAMILY GROUP: CHANGPU DISTRICT
(The young man on the extreme right was a medical student)



SACRED FISHPOND, KUSHIN MONASTERY (FOOCHOW)



AN OLD MAN OF NINETY-SIX

[To face p. 37]

The Higher Church Courts.—In the Synod of Chao-Hwei-Chow the Hakka Churches are included. There are two Presbyteries in the Synod—Wukungfu and Swatow.

The autumn meeting of the Swatow Presbytery lasted two days. Three calls were disposed of—two to the College tutor, Mr. Lau Chek-iong, and one (from Tua-ua in the Suabue field) to the Middle School Head Teacher, Mr. Tie Ku-sun. A fourth call was addressed to one of the settled pastors, Mr. Lim Huang. A complaint is sometimes heard at home about the delay our forms involve in the disposal of calls. Mr. Lim Huang was allowed six months in which to make up his mind as to whether he would accept or decline this call.

The Tua-ua Congregation were for the third time asking Mr. Tie Ku-sun to be their first Minister. 'They were very hopeful,' Mr. Steele says, 'that his answer would be favourable, remembering that the great Khung-ming had, in the days of the Three Kingdoms, left his retreat after receiving the third invitation from Liu I. But historical precedent failed to turn the scale on their side; and now that the schemes of study in both the Middle School and the College are being revised, we require all the expert advice and help that we can get.'

'Two Congregations asked and readily obtained permission to increase the salaries of their Ministers. One student was licensed. He established a record on this occasion by taking copious notes of the charge addressed to him by Dr. Gibson.' (Taking notes is a difficult art not yet acquired by Chinese students. As a rule they can only take down what is dictated word by word. This licentiate's feat proves him to be, as Mr. Steele says, 'a man of more than average individuality.')

A Synodical Committee has prepared a Digest of the permanent legislation of the Synod and the two Presbyteries, which is now being printed. 'It is not a translation of any existing Book of Order,' Dr. Gibson says, 'but an independent code, growing through these many years out of the actual experiences and needs of the Church in this part of China.'

The Stations.—The lack of means and men has prevented the formation of new preaching stations.

'Tiam-kia-thau, opened a year ago, promises well—a large number of worshippers. For Leng-kang only an inexperienced Preacher was available, who resigned early in the year. For a considerable time no one else could be sent, and dissension broke out amongst the worshippers. The oldest station, Tat-hau-pou, had to be supplied for several months from Swatow, owing to the illness of its Preacher and his removal to another station. Mr. Lim Kau, formerly Minister at Kia-kng, and for the last few years the Minister of some of the Singapore Congregations, has now been sent to Tat-hau-pou.'

There are many places in the populous Swatow region which might become Mission stations if the imperative halt had not been called. And almost anywhere the beginning of Christian work would be unhindered by magistrates and people, or even welcomed. It was not always so. When a house or land was to be rented or bought for the

purpose of establishing Christian services, 'opposition from the "gentry" frequently arose,' Dr. Gibson writes, 'and the Mandarins put every possible difficulty in our way. But now the Christian community is larger and better known, our objects and character are better understood, and places of worship are urged upon our acceptance by those locally interested. Efforts are still made to compel individual Christians at the beginning of their course to conform to pagan customs, and to contribute to pagan festivals. But it is becoming increasingly possible for them by patient continuing in well-doing to overcome these forms of opposition. The Christian Mission wears less and less the aspect of an invasion from without, and the Chinese Church becomes more and more an indigenous growth. In view of the rapid changes that are now taking place in the public mind, it is matter for profound thankfulness that the Chinese people, now awaking, find among the perplexing elements of the new life around them a Christian Church of their own race, which they have learned in some degree to trust as a friendly and disinterested force.'

Church Building.—Besides the Church and manse at Swatow itself, a new place of worship has been erected at Sin-liau, in the Kieh-yang pastorate, the local Elder contributing the site and \$600. At Tua-ka, between Chaochowfu and Kieh-yang, the foundations of a new Church were laid early in the year, but some hostility has arrested its completion. At two stations, Kui-ou (one of the new Kah-chi pastorate's stations), and Leng-kia, inland from Swatow, new Churches are about to be built.

The Synod will be interested in some information as to the sort of places in which the Mission Congregations worship, gathered at the Committee's request.

The number of buildings erected for public worship in the Swatow field is 23. Twenty-six native houses have been adapted for Christian use, and Congregations meet in 21 other houses, in which the knocking out of a window through which the women folk can see the Preacher is the only alteration which has been made. In some cases the women hear and see only through a door opening into the room in which the service is held.

Here are some notes furnished by Mr. Steele as to the character of the accommodation thus provided for our Christian people. One chapel, old and worn (an adapted Chinese house), has suffered from spates on the river which runs past the front door. The front court has been carried away, along with some rooms that opened into it. There is now only a small central hall which will not contain more than 30 people, any over that number having to sit in the open court. Behind is a dark room for the women, who listen through a grille. The back wall of another chapel has split horizontally, and the upper portion of the wall is gradually leaving the perpendicular. Some of the beams supporting the heavy Chinese eaves have been riddled by the white ants and threaten to allow part of the roof to fall. Of another chapel the salt from the soil has so penetrated the walls that they are in a chronic state of denudation. At another place the partitions which close the 'worship hall' have to be removed in order that the Congregation may find sitting accommodation in the court, so giving free access to the rain in summer and the biting winds in winter. At another station

near a district city the chapel would be fairly suitable if the roof were repaired, some windows opened out to let in light and air, the floor raised, and the outhouses put right. At another station the house occupied consists of a small room for the use of the Congregation, some of whom sit in the court, and the preacher's room which is turned into a room for the women on Sunday. Here the Congregation have provided a site, and are ready to subscribe for a new building. Of another chapel the roof leaks badly, and the preacher's room is almost uninhabitable during the wet season.

Our Congregations would, in some cases, be as comfortable if worshipping as of old in caves! And the Missionaries visiting such a station have, it is needless to say, the very poorest resting and sleeping place.

The Printing Press.—Its most notable work has been the completion of the Vernacular New Testament in Roman letter, of which since it was ready last May 261 copies have been sold in our bookshop,¹ at 40 cents (about 10*d.*) a copy. The first edition consists of 1,260 copies. printed at the cost of the British and Foreign Bible Society.

It is thirty years since this translation of the New Testament was begun. Of the early translators, Dr. Mackenzie and Mr. Duffus have not seen the work finished. A hymn-book in Roman type, and another in Chinese character, the monthly *Church News*, the new Elementary School curriculum, an instalment of a Manual of the Swatow dialect, are chief amongst the year's printing.

Dr. Gibson adds: 'We now find the two hand presses (one "Crown Albion" and one "Demy Columbia"), which have served for all our work hitherto, are quite inadequate to meet the demand for larger editions of our books, &c, for a growing Church and a greatly expanded system of schools. Some form of rotary press to facilitate production, and save time and labour, is now required.' Might not the printers in the home Church unite in the gift of such a press to the Swatow Mission?

The Union Proposals.—In connection with the proposed Union of Presbyterian Churches in China, a representative meeting is to be held in Shanghai almost at the same time as our own home Synod. Each Presbytery throughout China is appointing two delegates, one Chinese and one foreign. 'This will be the first meeting of a duly authorised body representing the Chinese Presbyterian Church as a whole, and its action is awaited with much interest.'

Cases.—There have been ten cases in the hands of the Swatow British Consul during the year, and of these four remain unsettled, besides two which are dropping by lapse of time, without any satisfactory conclusion. The prohibition by Sir Ernest Satow, the late British Ambassador at Peking, of any approach to the Mandarins except through the Consuls, a rule which forbids such a friendly call on a magistrate or letter to him as has often prevented a case from becoming serious, has been published in the newspapers by Sir Ernest Satow's successor, a step well fitted, as Dr. Gibson remarks, 'to strengthen the indifference

¹ The total turnover of the bookshop during the year was \$1,090.

of the Mandarins to all cases concerning Christian Chinese subjects. British Missionaries, alone among foreigners of all nationalities and professions, are publicly marked as a class of whose approaches Mandarins should beware.¹

In the *Contemporary Review* article, already cited, Dr. Maclagan gives some striking illustrations of the difficulties facing the Missionaries because of cases. A Christian man refusing to burn incense to the ancestral tablets had some of his orange-trees cut down. He appealed to the sub-prefect, who dismissed the petition, because (he said) the petitioner was neither a Chinaman nor a foreigner. He was not a Chinaman since he did not worship his ancestors; and not a foreigner, since he did not plant flowers on his father's grave!

'When I arrived at a station where I was to preach on Sunday,' Dr. Maclagan says, 'I was informed that a man who had for some time been coming to the services, a pedlar, had been seized and put in the lock-up because he refused to pay a squeeze which the Mandarin was demanding from all the pedlars in the town. The squeeze may have been illegal, the man may have been singled out for arrest because a Christian. So it was alleged. But I declined to interfere. His detention was not religious persecution. On Sunday morning, however, a tumultuous mob arrived at the chapel, in the centre of which was the Christian pedlar, the iron shackles of the lock-up still dragging from his ankles, being led in triumph by his rescuers, and with them two yamen runners looking as if they had been roughly hustled, and vociferously protesting. Perhaps like Gallio I should have left the policemen and the pedlar's friends to settle the matter for themselves. What I did was to march the pedlar with his clanking chains, his friends and the policemen, and all the ragtag and the bobtail following—a queer procession for a Sunday—through the main street to the yamen, where, overcoming with some difficulty the incredulity of the magistrate's secretary, I at last got him to understand my position, and handed over the pedlar to him, with apologies for the lawless conduct of those who claimed to be Christians.'

And yet, though this non-interference in yamen cases where they are not instances of unmistakable religious persecution is wise, it is often hard to justify it to the native Church. 'Chinese social life,' Dr. Maclagan adds, 'is made up of "hui" associations, which, whatever their main end, will also forward all the varied interests of their members. The Congregation or Mission with which the convert is connected is such a "hui." Why will it not help him? . . . "Why call yourself a shepherd and leave the sheep to be devoured by the wolf?" . . . "You haven't a drop of love in you!" said a convert as he flung himself from the study of a regretfully obdurate Missionary.' And such refusals

¹ Although Sir Ernest Satow unwisely restricted the action of the British Missionaries, he did not do so from any hostility to Mission work. At a Missionary meeting in Cambridge since his return from China, he declared that 'after forty-five years' diplomatic experience in different parts of the world, he could assert that Missions had reaped a measure of success that was astonishing. Too much was expected of converts, but the statement that they were all more or less scamps was absurd. He had had most faithful servants from amongst them.' When later in the same address he ascribed the hostility to which Missions in China have been exposed largely 'to the interference of Missionaries in the civil affairs of their converts,' one would have liked an acknowledgment of what Sir Ernest Satow knows well, that that 'interference' is the settled policy of Roman Catholic Missions, and is absolutely refused by Protestant Missionaries.

to interfere seem the harder because the Mandarin may think it means that the Missionary does not believe the convert is in the right.

In spite of all, the Protestant Missionary policy in 'cases' is justifying itself by its results. The Mandarins are recognising it as fair and helpful to themselves when they really desire to be just. And the Chinese Christians are also acknowledging its necessity and its advantage to the progress and best life of the Church. Again and again have pastors and Church members, who had vehemently remonstrated with a Missionary for declining to appeal to a magistrate on behalf of a wronged Christian, confessed in the long run that the Missionary's course had been dictated by true kindness, and that through tribulation they had come to larger blessing.

The Union Versions of the Scriptures.—The Shanghai Missionary Conference of 1890 appointed Revision Committees to prepare what it was hoped might become authoritative versions of the Bible in three forms, all in 'character' (not in Roman letters)—a severely classical version ('High Wenli'), a less severely classical version ('Easy Wenli'), and a version in the 'Mandarin' dialect, spoken by some 300,000,000 of the Chinese. Dr. Gibson was appointed a member of the Easy Wenli Committee. He reports the completion of the Easy Wenli New Testament.

'It was finished,' he says, 'in the early part of 1900, and was all in type in five parts shortly afterwards. In 1902 it appeared in a single volume, of which a second edition was printed in 1903, and finally another edition, with corrections of printer's and other errors, was printed in 1904. This revision was made by myself, mainly while in Shanghai on my way out from home in 1903. The next stage is the submission of our work, along with that of the other two Committees, the "Mandarin," and the "High Wenli," to the General Conference of 1907. This Conference was originally due to meet in 1900, and our "Easy Wenli" version was ready for submission then, but the disturbances of that year indefinitely postponed the Conference.'

The First Railway in our Corner of China.—Railways will ere long run hither and thither through China, facilitating Missionary work as the roads through the Roman Empire helped the journeys of St. Paul. A railway is to be constructed, it is proposed, from Amoy inland thirty miles to the city of Changchew. Another projected line would go north from Amoy to Foochow, to replace the present method of commerce between the two cities—merchandise carried by coolies along what is called 'the great road.' These lines are as yet in the air. But a railway from Swatow inland twenty-five miles to Chaochowfu has been built and was opened last November. The fares are: 1st class, about 2s. 7d.; 3rd class, 10d. There are several stations on the way, two of them at places where we have Congregations—Am-pou and Tshua-tug-chhi. The district through which the line passes is populous. Chaochowfu is brought within one hour and a half of Swatow. Tua-ka (another of our stations) is about an hour's walk from one of the (railway) stations, and the most crowded portion of the Swatow Mission field is made easily accessible.

II. CHAOCHOWFU.

The Mission Staff.—Rev. Garden Blaikie, M.A., and Mrs. Blaikie, Dr. Cousland and Mrs. Cousland, Dr. Andrew Wight; Misses Ricketts, Gillhespy, and Wells.

Ordained Chinese Minister.—Rev. Heng Liet-kip, of Chaochowfu.

The city had long been a Mission station, but in 1883 it became a Mission centre, to have its own resident Missionaries so soon as it might be possible to live in the city.

Chaochowfu is a city of 250,000 inhabitants, second in importance in the Kwang-tung (Canton) province, a Prefectural city, the seat of a Taotai whose jurisdiction extends over two Prefectures and part of a third (with a population of eleven millions), a large distributing trade centre, formerly the seat of examinations for the Siu-tsai (B.A.) degree. It has now three Government Colleges, and the multitude of students who will be a permanent element of the population will make it a place of growing importance and value as a Missionary centre. The Chaochowfu Taotai governs the districts in which the Swatow and Chaochowfu Missionaries labour, and also the South and North Hakka fields, and the Suabue district. The railway from Swatow to Chaochowfu is certain to develop trade, and still further to break down opposition to foreign influences and institutions. It is significant, however, that the railway was financed by Chinamen only, and built by a Japanese contractor.

It is one of many proofs of the slight hold of idolatry on the Chinese¹ that some of the temples in Chaochowfu are being stripped of images and symbols of idolatrous worship, and turned into class-rooms for the new Government schools, in which English is to be taught. Swatow is soon to have the electric light installed. Chaochowfu will not be long behind.

The Decade 1896–1906.—Readers of the Life of Mr. Burns remember that in 1856 he was arrested in Chaochowfu and sent down to Canton, preaching beyond the treaty-ports being then illegal. His two native assistants were beaten, and lay in prison for four months. Even after Chaochowfu by later treaties became open to Missionary work and the residence of foreigners, the British Consul and the Missionaries were driven away by angry mobs. In 1865 a house was rented for services, and the first baptism took place. In 1888, only after tedious negotiations for a house in which he might live, the first resident Missionary (Dr. Cousland) effected a permanent entrance. In 1895 the hospital was built (opened early in 1896), again after much opposition. As late as 1898 a mob attacked the hospital.

In 1896 the Chaochowfu Church had 29 members, now it reports 72. In 1897 Miss Ricketts came up from Swatow to the city to live. She has two

¹ Ancestral worship and the propitiation of evil spirits, or ways of escaping from their malignity, lie much deeper in Chinese belief than any care for the idols. All over China temples are being converted into schools, the people quite indifferent. The Native Chinese press is attacking idolatry with no little scorn. Dread of the demons appears quite often in the names given to their boys; perhaps a word of contempt like 'Beggars,' perhaps a girl's name. 'If we call our boy by such a name, the evil spirits will think him not worth injuring, and he will be allowed to grow up.'

lady workers now beside her. Mr. Blaikie, the first resident ministerial Missionary, went out in 1901. Of the out-stations linked to Chaochowfu none had been opened ten years ago. Six stations in all are now included in two pastorates—Chaochowfu, with two out-stations (formed into a pastorate in the Boxer year, 1900), and Peh-tsui-ou (also with two out-stations), which, however, has not yet succeeded in securing a Minister. The total communicant membership in Mr. Blaikie's diocese is close on 300, as against 40 or 50 Communicants ten years ago.

In these ten years the hospital has been more than once enlarged; there have been built a Church with accommodation for 400, and often comfortably filled, three Mission-houses, and a pastor's house; the out-stations have been opened, a preaching-hall, reading-room, and book-shop planted in a commanding situation in the heart of the city; a house secured in the Hakka quarter for services, and a Hakka evangelist put in charge. In the city all hostility has passed away. A remarkable proof of the new feeling occurred a few months ago.

'By the help of Mr. Blaikie and Dr. Whyte,' Dr. Gibson says, 'I made an attempt in early summer to get into touch with the students and teachers of the "new learning" in the schools and colleges of Chaochowfu. The offer of some lectures was very cordially received, and after an interview with the Prefect, the Taotai being absent, I gave one lecture in the Prefect's College, one in the District Magistrate's, and three in an unofficial public school at the West Gate of the city. It was an interesting experience, and both students and teachers, as well as the Prefect himself, accepted this advance in the most friendly spirit as a token of goodwill.' It was a happy example of the influence the Mission may be able to gain amongst the student class, who are certain to have a large share in the shaping of China's future.

In his itinerations Mr. Blaikie is usually accompanied by Mrs. Blaikie, who (being a fully qualified doctor) has much most welcome medical work laid to her hands as Mr. Blaikie and she go from station to station. Mr. Blaikie reports 'in many places a distinct interest in the preaching of the Gospel. The motives of those who come may be very mixed, but it is a great gladness to know that they are coming, and that we have capable men to explain to them the meaning of worshipping God.'

In the out-stations (at most of which Mr. Blaikie has spent several days more than once during the year) there were 26 adult baptisms during the year, while there are now a number of hopeful catechumens. The attendances at worship (not including children) averaged considerably more than 300.

E-tng was twice visited by plague, the death of a pupil causing the school to be closed for a time. The Congregation has been quickened by a new preacher. A good number of women attend the services. 'The outlook is very promising.' *Li-ung* has hitherto had for its place of worship a poor room 12 feet square, the preacher and his wife living in a small room behind. Early in the year a shop was acquired in a good position (the price provided by a generous friend at home), and the services transferred to it. But the title of the seller was disputed by the local Mandarin, the Christian middleman in the sale imprisoned, and the case carried to the Viceroy of the province. The Viceroy decided that the money was to be

returned and the shop given up. The money has not been returned, and by the advice of the British Consul the shop is being retained and the services there continued. Possibly the situation may be accepted by the authorities and no further difficulty be made. For the first time several women are coming to worship, and altogether a new interest is being created. Some of the *Tng-ou* Christians living at a distance built a room in their own village for prayer-meetings, to which the villagers are raising some objection. The women of this Congregation are making good progress. At *Liau-khau* some women are almost ready for baptism, but the Congregation (perhaps because the preacher is in poor health) is not in a satisfactory condition.

Tshau-tang-hu has a suitable house for the services, rent-free for a term of years, the Mission having put it into good repair. Mrs. Blaikie had 100 patients at each of the two visits that she and Mr. Blaikie paid to the place, and Mr. Blaikie had 40 to 50 hearers each night in the chapel.

The history of this station is typical and interesting. 'It was opened,' Mr. Blaikie says, 'three years ago as an offshoot from the Congregation at Teng-tng. At first one of the Elders at Teng-tng went there to act as chapel-keeper and preacher, and every Sunday some of the Teng-tng brethren walked out (about ten miles) and helped with the services. A year later we sent a Hakka Elder to be preacher at this outpost. As he speaks both Hakka and Hoklo fluently, he is a very useful man for the post, and I have been much impressed with his zeal. The services were at first held in the house of the chief member, a small crofter, but it became too crowded to be comfortable.

'The people of this district are like Hakkas in habits of life, and the women live very different lives from their bound-footed cousins in the plains. The sight of long lines of women arriving on market morning with their large bundles of brushwood or baskets of charcoal, which they have carried from their village, sometimes over ten miles away, is very interesting and picturesque. On a recent visit we spent a morning in the market, preaching and selling Scriptures. My wife was busy dispensing medicines in the chapel from 11 o'clock, a steady stream pouring through the chapel for hours. The women suffer much from unattended ailments and from too hard labour. On the Sunday and on each week-day evening we had large crowds of neighbours, who listened with marvellous attention for as long as we were able to go on preaching to them. After I had spoken for some time in Hoklo I would ask the preacher to take a turn in Hakka, as some were more at home in that language. There are several younger men—the number increasing—who are regular attendants and seem desirous of living Christian lives. The chapel is close to the market-place, to which every third day all the year round come men and women from almost inaccessible mountain villages where no preacher has ever been. Whenever we visit this place we look forward with pleasure to the return journey in a small boat over the rapids. This time a heavy pour of rain made the river swifter than usual, and we shot the rapids at a fine pace. The river banks were gay with large white roses, the blossoms quite 4 inches in diameter, and the hillsides were red with azaleas. These wild mountain valleys are indeed full of beauty.'

The *Peh-tsui-ou* pastorate, with its out-stations, *To-thau* and *Tiam-kia-thau*, is prosperous. Its first call, to the Swatow High School tutor, was unsuccessful. The *Peh-tsui-ou* services are conducted by the Elders and the school-teacher. There is a preacher at *Tiam-kia-*



MR. BLAIKIE : AN INFORMAL ADDRESS



BOYS' ELEMENTARY SCHOOL, SWATOW : AN OLD CLASS



CAMPHOR TREE AT IT-TAW



MISSION HOUSE OF REST, NEAR PECHUIA

[To face p. 45]

thau, who besides has a school with 20 boys. To-thau, though harassed by differences amongst the members, is not without signs of real life, especially amongst the women.

In the City.—The City Congregation is large and increasing, but some of the members have had to be suspended. One of these was a woman, whose husband went abroad years ago and has not been since heard of. She persisted against the advice of the Session in marrying a non-Christian man. The Congregation has its own Mission station, *Tek-hang*, which it maintains and supplies with preachers.

The chapel in the heart of the city waits for a preacher to take full advantage of its opportunities of usefulness, Mr. Blaikie and the city pastor being only able to give occasional help. The opening of a large number of shops in the city for the sale of modern educational books has diminished considerably the numbers coming to us to buy, and the sales now consist almost entirely of Scriptures and tracts. The sale of Scriptures in connection with the National Bible Society of Scotland has this year been fairly encouraging; 8 Bibles sold for 1,700 cash; 70 Testaments for 6,260 cash; 897 portions for 8,932 cash. The Sunday services are well attended, hospital students and members of Session giving loyal assistance.

The Hospital.—Dr. Whyte, who has had the care of the hospital during the year, reports 744 in-patients (189 of these women), 3,550 out-patients (992 women), and 124 men and 39 women seen in their own homes; while Mrs. Blaikie in itinerations treated 476 patients, mostly women; a total of 4,933 individual patients, nearly 1,700 of them being women. The increase in the in-patients (50 per cent. increase in men) is most gratifying, since the in-patients receive much religious instruction, and often with the happiest issue. One of the Deacons at an out-station said of a Church member, 'He has a stronger foundation [than another Church member who had been spoken of]. He was a hospital patient.'

Some of Dr. Whyte's cases were of exceptional interest. Here is one which has more morals than one:—

'A young fellow, an opium sot, was chained up by his family to keep him from the drug. The craving becoming intolerable, one day, when everybody was working in the fields, he upset the charcoal stove on to a bamboo stool and shouted "Fire, fire," expecting that in the confusion which would ensue he would get off and have a smoke. But before any one heard and came he was badly burned, particularly about the legs. Under native treatment the burnt surfaces healed, but the joints were all contracted, so that he was quite unable to walk. Then he went off his food, and finally was carried to the door of the hospital in a terribly emaciated condition, almost pulseless. In fact the hospital assistant advised me not to admit him. Like most assistants in Mission hospitals, he has a strong objection to admitting people who are going to die. We managed to pull him through, and got his legs straightened. He professed to want to serve God, and said he hoped to enter His Church. He went home, a strong, well-nourished young man, who had neither gambled nor smoked opium for seven months. But six weeks later his father came to say that after returning to gambling dens and opium houses, our patient had run away from home, and probably had gone off to some foreign land. And so the

story ends, for this year at any rate. Was the labour all thrown away? Did the seed only fall on stony ground?

‘Consumption is terribly rife,’ Dr. Whyte says; ‘every out-patient day we have through our hands one or more consumptive young men, often the brightest and the most intellectual. The Chinese do not suffer, at any rate in this part of the country, from the gout that a Harley Street doctor is familiar with, but they suffer far more than people at home from diseases associated with lack of nutrition. A further cause is the lack of light and ventilation in their overcrowded houses; but an even more potent cause is the unpleasant habit the Chinese have of spitting, anywhere and everywhere. A man may expectorate, say two hundred million bacilli in a day; and when these millions of microbes are blown about to be inhaled or swallowed by healthy but ill-nourished individuals, one can conceive something of the rate at which this disease may propagate itself in a family, a village, or a city. I got the hospital assistant to write an article against the habit of spitting. This was printed in the monthly church magazine, and Dr. Gibson has had it reprinted in the Mission press, and is having copies sent to the various schools, &c. I am now having a somewhat more popular article prepared for insertion in a native (heathen) paper, and will have it reprinted as a leaflet for distribution to consumptive patients. Many of them have been half-starved and given ‘depressing,’ weakening remedies by native doctors in order to combat the fever, a step that inevitably hastens the end, by diminishing the vital power required to combat the bacillus.

‘We want an increased grant, to be able to give cod-liver oil, emulsions of cod-liver oil, virol, and similar nourishing preparations, to people who are dying of this terrible disease. If one were content to say, “You have a disease from which you can never recover,” and then give them some valueless drug to satisfy their demand for medicine, one could run the hospital on a smaller sum of money. But if one is prepared to try and build up again the body that is wasting away, and to prevent the spread of infection, one must spend money freely. You get paid back, sometimes by the recovery of the sick one, usually by the gratitude of those whose loved one is ill, and always by the satisfaction that comes from knowing that you have tried to do the very best you knew how to do.’

The evangelistic work in the hospital is kept well to the front. The services are conducted by Mr. Blaikie, and by the hospital colporteur, the native minister and the hospital assistant; and some of the students give help in the evenings. ‘Now and again,’ Mr. Blaikie says, ‘one learns of those who on returning to their homes have sought out the nearest chapel and become regular hearers there. So we trust that the daily work is having its effect even when we do not immediately see the result.’

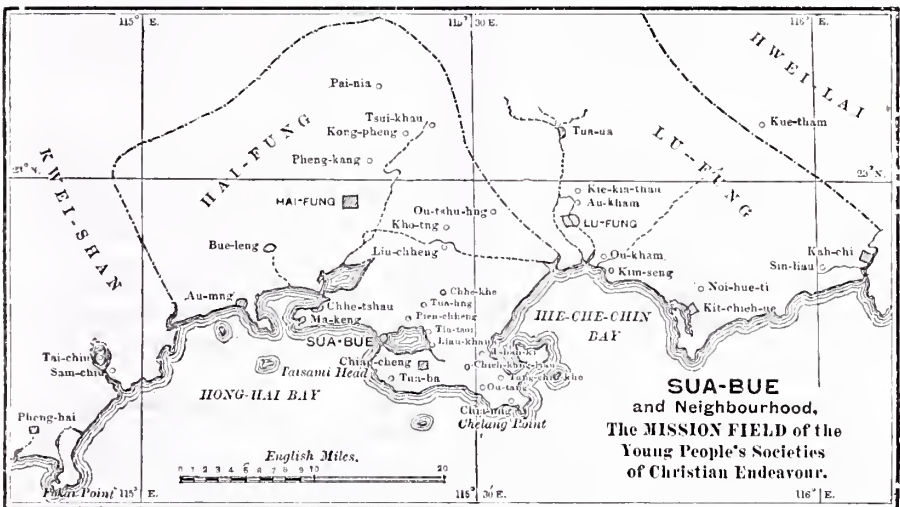
III. SUABUE—THE YOUNG PEOPLE’S FIELD.

The Mission Staff.—Rev. David Sutherland and Mrs. Sutherland, Dr. Muir Sandeman and Mrs. Sandeman.

The first baptism in Suabue, a town of 10,000 inhabitants, occurred

in November 1894. Two or three visits had been paid by the Missionaries before that time.

The Decade 1896-1906.—Eleven years ago our Presbyterian Christian Endeavour Societies had it laid on their hearts to undertake together some specific Foreign Mission work. They asked the Foreign Missions Committee to allot to them a part of the Mission-field for whose support they would accept responsibility. Just then Suabue was much in the Committee's view. A striking letter from Dr. Gibson had called attention to the Missionary capabilities of the district, and the town had been put on the list of the stations under the supervision of the Missionaries in Swatow. The Committee assigned the new station to the Christian Endeavour Societies, promising a resident Missionary so soon as a suitable man could be secured. Meanwhile a Chinese preacher had been sent down, and services began. Not till 1898 was a ministerial Missionary found.



Six years later came the appointment of a medical Missionary. Dr. Muir Sandeman, during his first term of service, had been moved from place to place, taking charge of hospitals whose chiefs were at home on furlough. In the autumn of 1904, on his return from his own first furlough, he was sent to Suabue. Since the Christian Endeavour Societies took up the Suabue district as their own corner of the field, nearly 7,000*l.* has been raised by Christian Endeavourers and the members of other Young People's Societies connected with our Churches—excluding always Sunday Schools, whose contributions are for Formosa.¹

As many of our Congregations had not seen their way to take part in

¹ The maintenance of the whole of the Suabue work since its beginning, and much the greatest part of the cost of the hospital, has been thus provided—except a deficit of 450*l.* at the end of 1906, to be (they confidently expect) met by the young folks themselves, who believe that this year they will besides reach their goal of 1,000*l.* of annual income.

the Christian Endeavour movement, the Christian Endeavour Suabue Committee, with the cordial approval of the Foreign Missions Committee, a few years ago widened their circle of appeal, inviting the co-operation of all our young people's organisations—the Suabue Mission being now described as the Young People's Mission, and the Committee likewise adopting the larger name. And in order to link the Suabue Committee more closely to the Foreign Missions Committee, an exchange of minutes has been agreed to, and the following resolutions have been adopted:—

'1. That the Synod's Selection Committee be asked to put a representative of the Young People's Suabue Committee, in the first place the present Vice-Convener of that Committee, Mr. F. Wedekind, on the Foreign Missions Committee, with a view to his becoming a member of the Foreign Missions Executive.

'2. That it be explicitly stated that the Young People's Suabue Committee may appeal for funds for the maintenance of the Suabue work to Young People's Societies in our Congregations (Christian Endeavour Societies, Guilds, Fellowship Meetings, Literary Societies, Ministers' Bible Classes not connected with Sunday Schools, and the like), all printed circulars to be countersigned by the Convener of the Foreign Missions Committee.'

Although Mr. Sutherland was driven home last year by medical orders, he has been able to visit many of the Young People's Societies in all parts of the Church, and to address, besides, many Congregations and Sunday Schools. The special surgical ordeal for which he had to return to this country is now happily past, and he will soon—it is hoped—be permitted to rejoin Dr. Sandeman. The Swatow Missionaries have helped in the visiting of the out-stations, Mr. Steele last summer having given two months to this work—Dr. Sandeman being, for the most part, tied to his new hospital.

Pastorates.—Tua-ua has been 'sanctioned' for some time, but has not yet been successful in its quest of a Minister. It addressed a call for the third time to the Swatow Mission High School tutor, Mr. Tie-Ku-sun (who was also called by one of the Chaochowfu pastorates), but he chose to remain in his present important post. The Tua-ua Christians believed that their third invitation was sure to be successful, basing their hope on a notable precedent in Chinese history. But not even precedent drew Mr. Tie-Ku-sun from the educational side of the Mission. The Suabue Congregation also is desirous of having an ordained Minister, and is prepared to meet the usual condition, that his stipend must be wholly provided by themselves.

The call to Mr. Tie-Ku-sun was 'moderated in' by two native Ministers and two Elders, deputed by the Presbytery. The *Swatow Church News* describes the proceedings: 'They first gathered the Elders and carefully scrutinised the Communion Roll; afterwards the Deacons, and enquired into finance. Finding all satisfactory, they fixed an evening for the Church Meeting. When the time came, about 150 men and women, young and old, assembled. The leader said to the Congregation, "To-day you have come because you wish to call a pastor; have you first carefully considered it?" "Yes." After prayer he read 1 Tim. iii. 1-7. Asked whom they wished to call they were perfectly unanimous in calling Tie-Ku-sun. The Roll was carefully

examined, 2 men removed who had gone abroad, two who were ill, and over 30 were left. This done, everyone openly signed the Call, afterwards they sang a hymn and separated.' The women on the Communion Roll voted as well as the men. It seems a long way from the state of feeling and custom which makes a Chinese husband often speak of his wife as 'the broom and dust-pan.'

The Out-stations.—Of Mr. Steele's visit to the stations some details and impressions have been given. In the District City of Hai-hong he baptised 8 adults, and found the Congregation in a hopeful state. Visiting Kit-chieh-ue, he was glad to learn that some absent members were away preaching at another station, Poh-bue, where there are at least 20 worshippers, who propose to rent a room for services.

On the way to Hai-hong from Suabue there is a ferry to cross. 'The old ferryman asked,' Mr. Steele says, 'what business we were engaged in. Being told that we were Gospel preachers he would not take a penny for fare, as he said we were doing a good work. One of our Hai-hong Church members is a son of a celebrated geomancer, and had himself practised with the compass and written charms before he was converted. He is now an earnest worker. Another member, now dead, was Sui-bun, who used to go thirty-seven miles to Church. On one black Sunday he returned home with his clothes tattered and a heavy cut in his shoulder. He had been wounded by the heathen; and at the same time another Church member lost his life. This man's son-in-law hated the Gospel so much that he once presented a formal indictment of his wife and son to the 'Guardian of the City,' an idol near by, asking it to punish them as they deserved. He would not even eat with his family. Now he is coming round. Near his house is an interesting temple. It contains the images of the Viceroy, the Governor, and the Provincial Treasurer, who united in persuading the Emperor not to cast off the Canton Province at a time when, on account of its disaffection and general unprofitableness, that measure was recommended to the throne.'

Mr. Sutherland explains the difficulty the Tua-ua Church is experiencing in its calls. Mr. Tie-Ku-sun's reason for declining the Tua-ua invitation—the claims of the educational work—is of course not the objection other men have. 'The men from the Chao-chow prefecture,' Mr. Sutherland writes, 'don't like to settle in Hwei-chow. The Chao-chow preachers look on a term in our field as a kind of banishment away from their own people. Given a boys' school, and by-and-by we'll have our own "home-made" preachers and pastors.'

Some Missionaries (not any of ours) undervalue such evangelising as Mr. Steele's two months in the Suabue district, or the similar time Mr. Blaikie was about to spend there just after the close of the Mission year. But the seed scattered broadcast can often be traced—to a harvest.

The preacher tells his message in the street, or in the preaching hall opening on the street. Some man who has listened, standing at the door, perhaps not venturing in, comes back to the Gospel Hall another day, willing to hear more of this strange doctrine. There is no meeting going on at the time, but he slips in and curiously examines things, the scrolls with texts, the seats, the platform, the books lying about. The preacher comes out of the room behind, invites the stranger to drink tea, and answers his questions

with courtesy. He comes back again, becomes intimate with the preacher, begins to understand, puts away his idols, becomes a catechumen, is baptised. 'The foolishness of the preaching' has often been the first thing to lay hold of a man.

Dr. Sandeman went to Tang-hai to spend two days with patients. 'The preacher,' he says, 'is a good fellow, friendly in his manner, bright, and I think earnest in spirit. I took two students with me, who did very well. We had about 120 people for treatment, men and women. On my return I found that the older boys had got on capitally in my absence. It was harvest time, so there was less going on in the hospital, hence a good opportunity to leave it in the hands of the students.'

The Hospital.—There were last year 191 in-patients, 25 of them women. Dr. Sandeman regards the breaking down of the prejudice among the women against coming to the hospital as a hopeful circumstance. The hospital out-patients were 844 men and 124 women; in all, 1,175 individual patients.

There are many clan-fights in the Suabue field, and pirates often attack the coasting vessels.

'A man was brought in from a fishing boat,' Dr. Sandeman writes, 'with a bullet in his body. The night before his boat drifted too near one of the large fishing junks, the men on board which fired on him, supposing the boat to be bent on piracy. Our patient had a large hole in his arm; the bullet was in his back. No important vessel had been injured, although the bullet had travelled about 18 inches in his body.'

'Last week a man brought his wife and child, also the wife of a friend for treatment. They came 30 miles to the hospital. I have had quite a run of opium suicides. A woman had taken opium because she feared a brutal husband; a boy because he had been scolded by his parents; a lad, because of a gambling debt; an old man, an habitual opium-smoker, swallowed the contents of his opium pot which he had prepared for use in the opium pipe. When I paid him a second visit I found that his relatives had dressed him for burial. It is considered safer to dress the body while life is still in it. By doing so you escape angering the "devil spirit" of the dead corpse.'

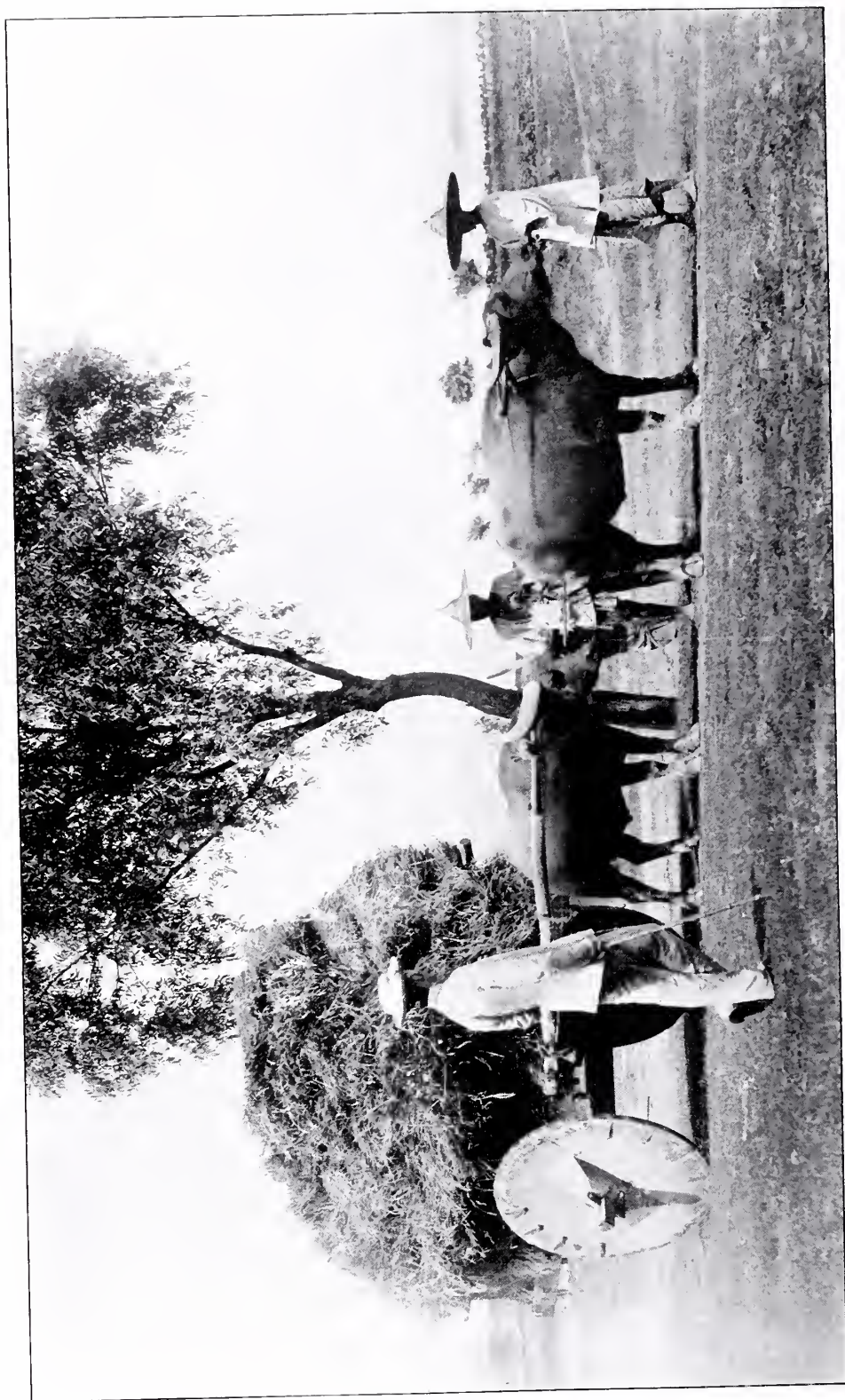
Mrs. Sandeman is a trained nurse, and is able to give great help in the hospital. She finds a good deal of encouragement amongst the women. A recent patient was 'a young woman suffering from skin disease. She has learnt the commandments, a short prayer, and nearly a dozen hymns. Every time I go she has a new piece prepared to read to me. A very thin and emaciated woman will learn nothing, but the matron tells me she often asks questions, and evidently listens while the matron is speaking, though seemingly indifferent. We were amused at the large amount of milk she managed to take after being assured she was not to pay for it. I found her one day sitting in the kitchen by a little stove on which was a kettle of boiling water, with a tin of milk and a good-sized bowl already full. "When I have taken this bowlful I am going to make another," she said; "the doctor tells me to take milk until I am satisfied." It was an opportunity not to be neglected!'



POTTER'S WIFE: TEK-HOE
(An old mission school girl)



POTTER'S KILN, TEK-HOE



A CHINESE CART
(But no roads wide enough for a cart in South China)

‘Two very sad cases have been coming to the out-patient department. The first is a nice, gentle little girl, about four years old, who became quite blind nine months ago. Only a year ago she was sold to her present owners. They went to several native doctors, but her sight grew worse and worse. Alas ! she has come too late for the doctor to do anything for her. Several days have passed and she has not come again. I still hope she has not altogether disappeared from us. The second case is a small mite of three, with oh, such a crooked spine and tiny legs ! A while ago she could walk, but her mother in a fit of passion took the little thing by her arms and dumped her down several times on a hard wooden bed, with this terrible result. The old grandmother brought her to the hospital, a rough, hard-looking old woman, with a terribly harsh, disagreeable voice ; yet she seemed fond of the child, who clung to her with both arms round her neck.’

Suabue has much intercourse with Hong Kong ; a regular steam-launch service connects the two places. But, though its people are thus brought into constant contact with Western things, they are full of ignorant superstitions—a hard field for Missionary labour. The attacks on idolatry and its associated superstitions which appear continually in the Chinese non-Christian newspapers in South China—‘stupid, expensive, degrading,’ they declare it all to be—have not yet penetrated Suabue minds. When the hospital was being built an interruption came from the people of a village, near which sand was being dug for the work from the face of a hill. ‘We had come on the tail of the village dragon,’ Mr. Sutherland writes, and all kinds of disasters would follow from his disturbance. Before the hospital service a gong is sounded. This caused several sudden deaths in the town—presumably by annoying some evil spirits !

The Boys’ School now about to be built in Suabue will help to train an intelligent generation, to whom these beliefs will become impossible. In the school a Western education, including English, will be given. Boys from non-Christian homes will be attracted by the prospect of a training which will pave the way to prosperity in business, possibly even to Government office.¹ And so some knowledge of the laws which control health and success will spread ; always given, besides, in an atmosphere Christian through and through, the Missionary purpose never put out of sight. The school is to accommodate thirty boarders, with provision for expansion. It will be an all-important arm of the Mission. Its cost (between £500 and £600) is not to be put on the shoulders of the Young People’s Committee. Mr. Sutherland is pro-

¹ The present decision of the Chinese Government is not to recognise Mission Schools as entitled to offer their pupils for the Government examinations, which will still be the passports to all official posts. Nor as yet can Christian boys attend or Christian teachers help to conduct Government schools, because of the rule that all the scholars must at set times perform the three prescribed kneelings and the nine prostrations before the tablet of Confucius. A recent Imperial decree elevating Confucius to a high rank in Heaven has been interpreted in curiously different ways. Some see in it a reactionary triumph. Kneeling and prostration before his tablet will now be certainly more than veneration to a great memory ; it will be worship, which Christians cannot pay. On the other hand, it has been supposed to be a means of getting rid of the school difficulty. In his new lofty position Confucius will only (so it is said) be worshipped by the Emperor, just as now the Emperor alone worships ‘Imperial Heaven Supreme Ruler’ once a year in Peking. If so, the Confucian tablets would probably be withdrawn from the colleges and schools.

viding part by gifts from private friends, and the Westminster College Students' Missionary Society is making its appeal this year to Congregations and individual donors on behalf of this enterprise, in the hope of raising at least £400. The Committee is most grateful to Westminster men for continued help in special undertakings like this, and it is with very warm approval that it commends this effort of theirs to our people.

Government schools with a Western programme are being planted in many places in the Suabue district—preparatory schools in market towns and advanced schools in the two county towns. For the advanced schools the magistrates have appropriated Buddhist monasteries, pensioning the older monks and sending out the younger men to earn their own living. The studies are somewhat elementary even in the advanced schools. Mr. Sutherland says that 'one of the Professors of Mathematics has paid several visits to our preacher after dark to learn simple subtraction!' The want of competent teachers to meet the cry for Western knowledge is an element in the Missionary opportunity.

HAKKALAND.

I. THE SOUTH HAKKA DISTRICT.

The Mission Staff.—Rev. D. MacIver, M.A., and Mrs. MacIver, Rev. W. Riddel, M.A., M.D., and Mrs. Riddel, Rev. Stephen Band, B.A., and Mrs. Band, Rev. W. B. Paton, B.A.; Misses Balmer, Laidler, and Keith.

Ordained Chinese Ministers.—Revs. Phang Khi-fung (College Tutor), Phang Tshiung, of Wukingfu, and Tsen Mien-lu, of Thong-hang.

Hopho, the first Hakka Station, was opened by the Swatow Missionaries in 1870. The first Hakka Missionary (Rev. John Rutherford, B.D.) was appointed in 1877. Wukingfu, the South Hakka centre, is a cluster of villages with a population of about 5,000. The 'fu' in Wukingfu is not the usual 'fu' of rank, as in Chaochowfu, where it means a prefectural city. In Wukingfu 'fu' means 'wealth,' and the whole word means 'five classics wealth.'

The Decade 1896-1906.—Ten years ago the Hakka field was not divided. The comparison must therefore include all the Hakka work. There are now two pastorates, each with an ordained Minister (Wukingfu and Thong-hang), and two more (Hopho and Ho-thien) are now being formed. There were no pastorates ten years ago. The stations have increased from 25 to 42; the membership from 454 to 1,075. There were 11 preachers in 1896; now they number 25. It is solid, steady progress; here, as in our other districts, only the fact that the Missionaries are few prevents growth of a much more rapid kind.

The Theological College.—'A prosperous year,' Mr. MacIver reports; 17 students, of whom 5 are now sent out to stations, their course of study completed. Twelve 'freshmen' were expected at the beginning of the present year: two-thirds of them have been teachers in Primary Mission Schools since they finished the High School course; the others, young men who have done good Evangelistic work. Mr. Band has

the game seems to have sharpened their wits as well as their appetites, and so much better work has been done. The school is well off with three capable native teachers, one of these a graduate who was fortunate in getting his degree just before the old regulations were abolished.'

Mr. MacIver has given a New Testament course to the two upper classes. There is a short daily service at 8 A.M., conducted in turn by the native Pastor and the resident Missionaries. Mr. Band has read St. Mark's Gospel with the junior class, has taken algebra, euclid, and arithmetic with the upper classes; also composition (in Romanised colloquial), including Essays for the seniors. He has, besides, taught singing to the whole school. 'The service of praise on Sundays has considerably improved, now that the senior scholars take the alto, and although we have no instrument the singing lacks nothing in heartiness. The Essays of the senior boys reveal much of the spirit of Young China, though conservative as well as reforming tendencies appear. A few of the boys during the vacation took the somewhat premature step of cutting off their queues, but this was sternly discouraged by the Missionaries, and the epidemic has not spread.'

Other school work has been a physiology class conducted by Dr. Riddel, and drill (marching and wielding Indian clubs and barbells) by Mr. Paton. 'In an essay on the benefits of physical drill, one scholar of a somewhat lazy, albeit humorous, disposition compared the marching of the boys with their staffs to the processions of idolaters which wind in and out of the narrow lanes of the village at New Year's time; while "when the boys run it was as though pursued by demons"! Early in the year the senior boys, suffering from a common disease known as "swelled head," rebelled against the school authorities, but a week's rustication brought them to a better mind. Mr. Paton has had a class for English (an additional fee charged), attended by one-fourth of the school. Two of the boys have been taken on as printers, while at the end of the session four will become teachers, and one, having already taught for two years, will enter the College.

'The boys have continued their weekly meetings for prayer and for mutual edification. They have taken a prominent part in the activities of the Y.M.C.A. The older ones take turns in visiting neighbouring stations on Sundays. Many of the boys are already Church-members; 14 were received into Church fellowship during the year.'

The Hospital.—Dr. Riddel has had 4,420 individual patients, 740 of them in-patients. More than 400 operations were performed; in 40 cases chloroform was administered. The seven medical students have had two hours' tuition daily. Three students, having finished a four years' course, received certificates, and are now in private practice.

Morning and evening worship is conducted in turn by the hospital staff, the College students, the Wukingfu Pastor and the Missionaries. In the daily ward service the College students assist the hospital staff. Mrs. Riddel and the hospital matron spend much time among the women patients.

Dr. Riddel comes home on furlough this spring; and as it was impossible to send a Mission doctor to Wukingfu to supply his place, an interesting experiment is being tried. The chief Chinese assistant is to be in charge of the hospital. He will probably require to limit the

number of patients, especially refusing to undertake serious surgical operations. But Dr. Riddel is hopeful that efficient medical relief may thus be given to the sick during his absence. If the venture proves successful, it may encourage the placing of considerable responsibilities on the hospital assistants, and go far towards solving a constantly recurring difficulty, the filling up of furlough vacancies in the Mission hospitals.

Dr. Whyte is making a similar experiment on a smaller scale in Chaochowfu. He proposes to keep the hospital open throughout the whole year, without the customary summer break. When he is away for his four weeks of rest, the senior assistant will be in charge.

W.M.A. Work.—Mr. MacIver adds an appreciative note regarding the work of the two W.M.A. ladies in Wukingfu during last year, Miss Balmer and Miss Laidler.

‘Miss Balmer brings likely women from the country stations to Wukingfu, and teaches them during two months or more in spring; at other times she visits the women at the country stations, holding similar classes where it is possible. She spent two or three months in the North Hakka field. The Elementary Girls’ Schools at the country stations are in her charge. Miss Laidler has the care of the large Wukingfu Girls’ Boarding School, with 54 pupils, and an Infants’ School, with 47 pupils. Many of the girls come from non-Christian homes. The Girls’ School has a flourishing Christian Endeavour Society. More than once there were times of quickening in the school, when lessons, meals, and even sleep had to give way to prayer-meetings. We had a little of this in the Boys’ School also.’

A Missionary’s Welcome.—Mr. Paton went out to succeed Mr. Ede a year ago. The ‘undemonstrative’ Chinese gave him a demonstrative welcome on his arrival at Wukingfu. It is worthy of note as a sign of the place of the Mission in the hearts of the Chinese Christian folk.

As in his sedan chair he journeyed up towards Wukingfu, the ‘main road’ as wide as a London pavement, he was delighted with the scenery and ‘the evening light on the Hakka hills,’ of which Mr. Connell told the Synod on his return from his visit to the Missions. When Mr. Paton entered the Wukingfu Valley a gun began to fire salutes in his honour. ‘An indescribable din awaited us in the Mission Compound. As I crossed the threshold the boys of the Middle School with one accord let off crackers by the score. I walked up to the Mission House literally through fire and smoke. Cries of “Phin-ou” (peace) greeted me on every side. A day or two later the students, eager to greet their “sin muh-su” (new pastor), gave a feast. The girls in the Girls’ School did likewise. Here I had my first introduction to chopsticks, and also to native sweets which I much enjoyed. My first Sunday in China was most pleasant and interesting. At the Morning Service there must have been fully 300 present. Mr. Band preached; I also spoke a few words, with him as interpreter. At the Afternoon Service three young fellows were admitted by baptism. Church worship here is not exactly what one is accustomed to at home. There are distractions of all descriptions. At the Afternoon Service a dog wandered up into the pulpit, and was promptly ejected through the window. It didn’t seem to upset the Chinese in the least.’

The Stations.—Although last year the oversight of the ten North

Hakka stations fell largely to Mr. MacIver, Mr. Band, and Mr. Paton, the three ministerial South Hakka Missionaries (in the absence on furlough of Mr. Mackenzie of North Hakkaland), there being thus 42 stations in their care, all the Hakka stations have been visited during the year, many of them several times; no doubt to some extent at the cost of the College and the High School in Wukingfu, deprived again and again of their heads.

In Ho-pho, a town of some 5,000 inhabitants, there was an attack on the Mission premises two years ago, and the belongings of the preacher and teacher were carried off. No redress has been obtained. The preacher and teacher resigned, but both are teaching in schools in the town, one of them in a Government school. Both schools come to church every Sunday. The Congregation has collected the first year's stipend of a Minister, whom it hopes to see ordained soon. The American Baptist Mission has just placed a Missionary in this small town.

Ho-thien, along with other three stations, is also asking leave to call a Minister, his first year's stipend gathered. To the services at Phai-liang (Ma-chuk) people are coming from a district lying away to the west. The rented place of meeting here is very poor. The Congregation has raised \$100 for a new chapel, but a site has not yet been secured. On a November Sunday, when Mr. MacIver was in Phai-liang, there were present three of the members from the western district who had walked nearly fifteen miles, and who were at the church at 10.30 A.M.!

At Thong-hang (a town of 30,000 inhabitants) and at Kwan-yim-san 'cases' dating back to the Boxer year (1900) are still unsettled. Christian families were driven from their homes and farms, and even now dare not return. 'Some are in hiding,' Mr. MacIver says. 'Others have left the country. One poor old man, our chapel-keeper, against whom no charge had been made, was seized, and has been in prison for more than a year. The probability is that he will die there, as several of his companions have already done. The facts are admitted by the magistrates, but nothing is done.'

The currents of popular feeling regarding the Mission work seem to run in strangely different directions. At a place called Thien-tsu, Mr. Band only escaped a beating because the young men of the village were all away at a play! 'The previous year,' he says, 'I had shown some pictures with my lantern, and as a result—so they thought—several of their pigs had died.' On the other hand, at Sam-hai, south-west from Wukingfu, a new church has just been built. 'The non-Christian Elders of the leading clan,' Mr. MacIver says, 'came to our "building committee," and said that inasmuch as the Christian religion had evidently reformed and otherwise helped various members of the clan, they would be glad to subscribe from the clan funds \$20 to help to build the new church.' (The Congregation has itself subscribed \$200 for the church.) At another place, Vong-kiang-pu, near Ho-pho, the Prefect of the district, in order to settle a feud among the people, in which it does not appear that the Christians had any share, seized the son of one of our leading members, so as to compel the father to make peace between the contending parties—a Chinese method of placing responsibility on innocent shoulders. But whether in the sunshine of popular favour, or in the stress of persecution, men and women are



NAOGAON: A MORNING VISIT TO A SANTAL VILLAGE



A COUNTRY CHURCH: CHANGPU DISTRICT

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DR. RIDDEL'S HOUSE WUKINGFU



THAIYONG: A HEALTH RESORT (NEAR WUKINGFU)

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brought into the faith. Mr. Paton's first baptism,¹ at an old station, Pat-van, far to the south, is an example, and one of special interest.

Describing the Sunday he spent there, Mr. Paton writes : 'I was alone, and had to do the best I could. But the people were very nice, and gave me plenty of encouragement to talk, but really it became too much of a good thing when they wanted me to enter upon elaborate descriptions of such things as a camera. I showed them my dictionary (Mr. MacIver's Hakka Dictionary), which in their eyes was a marvellous production. "Really these foreigners are quite inscrutable, they ten parts have wisdom." Here I had my first baptisms. Three of those whom I baptised belonged to one family, father, mother, and son. The father, two years ago, was the leading idolater in the place. He was led to take an interest in the "doctrine" through the influence of his son, who had begun to come to worship. He used to keep a shop for the sale of idolatrous paraphernalia, but he has now changed his business to that of a dealer in grain, and puts up a notice outside his shop every Sunday, "This establishment is closed on the Rest Day." I felt particularly happy that so early in my missionary career it should fall to me to baptise such a man as this.'

A Preacher's Class.—In Wukingfu, as at the other centres, the preachers are periodically brought together for a week or two for exegetical study, and that some help may be given to them in the preparation of sermons. Such a class was held last summer, attended by 16 of the Hakka preachers. Mr. Band says : 'the College tutor, with Mr. MacIver and I, each gave them two hours a day, a full day for them in hot July weather. I took our Lord's teaching concerning Himself as Messiah, Son of Man, Son of God, Saviour, and Judge ; also some twenty or more of the lessons appointed for the ensuing six months.'

The Printing Press.—Last year was the first complete year of the Wukingfu Printing Press, the cost of which was collected from friends by the late Mr. Ede. It has been already of great value, especially for the Mission Schools. Its total production has been 178,340 pages, made up of such work as Bible Stories, Catechisms, and the Romanised Hymn Book. Its staff is four young printers.

Colporteurs.—The National Bible Society of Scotland has for many years put the two Colporteurs whom it supports in our Hakka region under the superintendence of the Wukingfu Missionaries. The two men were last year working as evangelists—one of them amongst the Hakka boatmen in Chaochowfu, the other as an agent of the Native Missionary Society in the province of Kiang-si, at a place eleven days' journey from Wukingfu, both doing good work.

Church Buildings.—In South Hakkaland there are 24 places of worship erected for this use, each of them including a preacher's or pastor's manse. In seven of the stations the Christians meet, and the preachers have accommodation in a rented or purchased house.

At almost all the stations there is a Missionaries' room, sometimes the reverse of palatial. 'As Mr. MacIver reminded me,' Mr. Paton writes, when giving an account of the itineration in the course of which he had his first baptisms, 'the opening words of the "Pilgrim's Progress" are sometimes remarkably apt when applied to the Missionary on tour : "As I walked

¹ Mr. Paton has now made his first ventures in country work, with evident success.

through the wilderness of this world, I alighted on a certain place where was a den." A "den" is sometimes the Missionary's sleeping room. We arrived at one of our stations in the gloaming, and when one entered the room one felt as if he had entered a tunnel and the carriage light had gone out. Gradually one became aware of the existence of furniture in the shape of an old board bed and a table. There were two windows, one opening into a room, the other, one foot square, opening into a court. The door was only an opening in the wall; the floor was mud, the walls mud, and our near neighbours, some fifteen feet away perhaps, were two or three buffaloes. But when once one gets on to a canvas bed, and has one's mosquito curtain up, it is possible to sleep just as comfortably as ever one could in the Hotel Cecil.¹

It is indeed well that our Missionaries, men and women both, have this happy Pauline 'secret' 'in whatsoever state . . . therein to be content.' But surely 'the den' lends point to a comment of Mr. F. A. Mackenzie, the war correspondent of the London *Daily Mail*. He is replying to the charge that Missionaries live luxuriously in fine houses. He says that in his Manchurian wanderings he was a guest in many Mission houses, all of them making the best of restricted means, only one as well furnished as an ordinary middle-class home in England. And then he adds that when one remembers the privations of a Missionary's itinerations, the wretched inns in which he must often sleep, the poor rooms adjoining the Christian chapels which at other times he occupies, it is evident that if on return to his (or her) headquarters there was not the welcome of a home with something of Western comfort, good health and fitness for service could not possibly be preserved.

Even in the treaty-ports (such as Amoy and Swatow) the purchase of land and the obtaining of valid titles has often been attended with exasperating difficulties. At inland stations the obstacles have been much more formidable, and a good title to chapels and schools erected by Mission money much harder to secure. At inland stations the Mission buildings have been often held in the name of individual native Christians. The Pekin Government tried to impose a condition which would have effectually barred the purchase or erection of any place of worship. 'Previous notice must be given [of any such purchase of site or house] to a magistrate, who would inquire . . . and sanction the purchase if no objection were raised.'¹ Of course, objections would invariably have been raised. But the British authorities refused to acknowledge this rule as binding on British Missions. Now a more satisfactory law is in force. It is not, indeed, even yet settled whether foreigners (say, a Mission) can hold property up country. But 'property may now be acquired in the name of the Christian community as corporate property.'

II. THE NORTH HAKKA DISTRICT.

The Mission Staff.—Rev. Murdo C. Mackenzie and Mrs. Mackenzie, Dr. McPhun.

Samho was occupied as the North Hakka centre in 1902, but there were stations in this district worked from Wukingfu many years before. The North Hakka field contains 9,000 square miles, with a population

¹ Dr. MacLagan in the article in the *Contemporary Review* already cited.

of about 1,000,000. The district is situated partly in Qwang-tung (Canton) province, partly in Fukhien, and some work has also been begun in the province of Kiang-si, controlled and supported by the Synod as the Mission work of the native Church.

We occupy several Hsien (county) towns : Ta-pu, with 8,000 inhabitants ; Yung-thing (8,000), Shang-hang (30,000), and Wu-ping (3,000). Samho, the North Hakka centre, is not a county town, but it has a subordinate magistrate and a salt officer,¹ being the seat of a considerable salt trade. Including a village on the opposite side of the river, its population is 10,000. Here three rivers meet and flow down in one great stream to Chaochowfu, some seventy miles, where the waters again divide, and in several branches make their way to Swatow. Mr. Mackenzie has been trying to fix the north-western boundary of the Hakka-speaking population. He crossed the high tableland where Qwang-tung, Fukhien, and Kiang-si provinces meet, and found Hakkas on the upper tributaries of the Yang-tse. He was told that he would have to travel for weeks before leaving Hakkaland. The total Hakka population may be as large as 40,000,000. In our own North Hakka district almost all the men read the Chinese classics, and Hakka students have always done well at the Government Examinations. At present 100 Samho men hold degrees, some of them high degrees, which have opened the way to office in other provinces. 'The chief industries,' Mr. Mackenzie says, 'are pottery, articles made from bamboo (from a bed to a pen-holder). Paper also, in large quantities, is made from bamboo. They grow and manufacture grass cloths. They cultivate extensively tea and tobacco, exporting tobacco to the Malay States.' It is an enterprising, intelligent population. The women do not bind their feet ; indeed, much of the business, buying and selling at markets and working in the fields, is in their hands. Opium-smoking and gambling are, however, sadly common.

The Decade 1896-1906.—Ten years ago (indeed until five years ago) this district was worked from Wukingfu. Samho was stoutly opposed to the entrance of the Mission. 'As late as six years ago we could not enter their streets without realising their bitter, unfriendly spirit.' But when in 1902 Mr. Mackenzie² and Dr. McPhun were transferred from Wukingfu to the North Hakka district, the Samho officials met and decided that they would not hinder the establishment of the Mission. 'The Emperor suffers foreigners to live in Pekin. There is no wisdom in preventing them coming to Samho.'

At first hundreds of people came to the Samho Sunday services. They were told that the Church would not meddle with 'cases.' But with the very different policy of the Roman Catholics³ much in evidence the people believed that they would be able to drag the Mission into their lawsuits and quarrels by attending worship. The spiritual character of the Protestant Mission work became better understood ; those who professed adherence in hope of assistance of a political kind have dropped away. The Chinese press is acquiring more influence, and will (Dr. McPhun believes) do something to

¹ The Salt Tax is a chief source of revenue. The salt officer's work is to collect the tax and to see that no smuggling takes place. The salt is collected on the coast ; the tax is levied at the place to which it is brought to be sold.

² Mr. Mackenzie has been at home on furlough during the year.

³ The Roman Catholics are the only other Mission agency in the North Hakka field. They hope to settle a foreign priest in each county town.

secure such a reasonable administration of justice as may keep even Roman Catholic priests out of 'cases.' The attendance of really interested folk at the Samho services is now about 50, and from this point on steady growth may be confidently anticipated.

The Hospital.—Dr. McPhun has only poor accommodation as yet for in-patients. So soon as a site can be secured, he will build a properly equipped hospital. In Mr. Mackenzie's absence, the doctor spent some time in itinerations. During the nine months his hospital and dispensary were open, he had 144 in-patients and 3,345 out-patients, a large proportion in both classes of patients being women. Some of the men were opium-smokers, 'scared by the Emperor's anti-opium decree.'

The Mission Schools.—There are five Elementary Schools at as many stations with 70 or 80 pupils, and a senior school in Samho, with 9 pupils. Three new schools are being opened this year. Here, as in the other Chinese districts which we occupy, the Mission Schools, with a readjusted programme of studies, give a better education than the Government Schools. Efficient teachers for the multitude of Government Schools newly established cannot be manufactured in a day. It is a thousand pities therefore, for China's own sake, that the best-educated of her boys (trained in the Mission Schools) should be excluded from Government appointments by the refusal of Government recognition to Christian Schools.

But the hope of the Missionaries that this refusal may be rescinded is not without foundation. Yuan Shih-Kai, the enlightened Viceroy of the metropolitan province of Chih-li, has officially recognised the Tientsin Y.M.C.A. Day School. Its boys may therefore present themselves at the Government Examinations. On what side Yuan Shih-Kai's great influence will be cast is thus placed beyond doubt. It is difficult to say whether reform or reaction will be the gainer in the first place by the success of Christian students at recent Government Examinations. Of eight men to whom were given the high degree of Chin-Shih (the doctor's degree) at Peking a few months ago, a Christian man (W. W. Yen) was second. Thirty-two in all at this examination passed, the eight highest becoming doctors. Of the thirty-two, eight were Christians, and of the others a good many had their first schooling from Missionaries. Think of the 500,000 Christians out of the 400,000,000 Chinese, and the Christian successes will be seen to be as striking as the corresponding achievements of Christian students in the University Examinations in India. Dr. Yen has since the Peking Examination been appointed a member of the Central Government Board of Education; also a hopeful indication of a possible larger toleration and recognition of Christians and Christian work.

The Samho school and the flourishing schools at Yung-thing and Fu-loi had the advantage of some coaching from Mr. Band, who spent some weeks in the North Hakka district. The two colporteurs supported by the British and Foreign Bible Society were with him—good men who work well and often go out with our preachers. While in Samho, Mr. Band taught four hours daily in the school, and so also in the schools in the northern stations while he was there.

'I created quite a sensation in the town (Samho),' Mr. Band says, 'by giving lessons in drill to our nineteen scholars, and (at the request of a native

graduate) to the boys of a native school along with our own. While teaching arithmetic I had several graduates who were anxious to learn. We had the drill in a little enclosed field, surrounded by a bamboo fence, but the crowds were so great that the fence several times nearly collapsed. Sometimes I did a little preaching afterwards, and one afternoon they listened for quite a long time.' At one of the other stations Mr. Band gave drill lessons in an old Buddhist temple, there also an admiring crowd looking on.

The Stations.—The North Hakka field has in all twelve stations; 141 miles separates the farthest north from the farthest south. Other seven places have asked for preachers; but men and means are both wanting.

Away in the north-west lies Vu-phin (Wu-ping), where there has been a good deal of trouble with the Roman Catholics, who have been in the town for many years. The people tried here as in Samho to have the 'Jesus Church' drawn into 'cases,' as the Roman Catholics had all along been too ready to be. When that hope was disappointed 'many went back.' Three who remain are Bible students, waiting after the services to read and talk over the Scriptures.

Some of the Vu-phin worshippers live ten miles away. In their own village they had opened a room for evening meetings. Mr. MacIver spent several weeks in the North Hakka district last autumn. He gave a Sunday to Vu-phin, baptising three men out of ten applicants. 'One of the three,' he says, 'was an idol-carver, till he heard the truth two or three years ago. One of the applicants is a Siu-tshai (a graduate) of whom the truth seems to have taken hold. He has only come this year, and it was thought wiser to delay receiving him.'

To Shong-hong (Shang-hang), another county town, where two of our people have gone over to the Roman Catholics to get assistance in 'cases,' some worshippers came once a month from a place twenty miles away. On the other Sundays they have worship by themselves in their own village. In the new Shong-hong Government School (which Mr. MacIver visited) there are 170 pupils. 'The old examination hall has been partitioned, and forms class-rooms, dormitories, and dining-rooms. The English taught does not seem to amount to much.'

At Yung-thing the non-Christians are 'unusually willing to send their children to the Mission School, and this year a larger number of children have been received. The Fu-loi chapel is too small for the Congregation.' Mr. MacIver had a Congregation of fully 70 on his Sunday there, eight or ten women amongst them. 'Two old men were baptised, one over sixty, and the other seventy-nine. There are quite a number of young men desiring to enter the Church, but it was thought better to wait a little longer in their case. At Fu-loi there are about 300 of the descendants of Confucius; some of them come to church.'

On the occasion of Mr. MacIver's visit the Fu-loi Christians agreed to rent a larger place for their services, they to pay half the rent. There are 20 scholars in the school. The Congregation (about 40 in number) at Thaikhe (a market town in Yung-thing county) was almost scattered by plague and the death of one of the members, ascribed to the anger of the idols. At Yung fu-tshun there was a quickening of interest, with cheering results. The worshippers agreed to secure a more suitable place than they had



NORTH HAKKALAND: YUNG-TING CHURCH
(In the middle of the picture)



A CHINESE CONJURER

[To face p. 62]



BUDDHIST TEMPLE (NEAR AMOY)



GUARDIANS OF THE TEMPLE GATE

hitherto had for their services ; ' three or four of them gave \$50 each and others less, subscribing in all about \$310, and with the aid of \$90 from the Mission, they bought a place for about \$400. A preacher has been sent there, and a school has now been opened.'

And so of the other stations ; here discouragement, there new interest. The field is great, and there is no hostility. The harvest would be much greater and come more quickly if the Mission staff could be doubled.

The Preachers.—Mr. MacIver, when in Samho, had four hours a day with the North Hakka preachers, from 9 to 11 A.M., and in the afternoon from 2.30 to 4.30 P.M.

' We had first an exposition of one of the Sabbath lessons, the men taking it in turn, and all taking part on each occasion. Then we had a continuous exposition of 2 Timothy, and in the afternoon the teaching of the Apostles. It is very interesting work, and, of course, needs a good deal of preparation.'

Dr. McPhun asked the Samho preacher to set down his ideas about the new China which is arising out of the China of past ages. Mr. Mackenzie gives the substance of the preacher's views, which are not without interest.

He advises urgently such things as these :—

1. Establish schools to which the non-Christian youth may be induced to come, the best way of getting at the young men of China.
2. Establish schools specially for young Christians, so as to make them efficient workers in the Church.
3. Appoint an evangelist whose duty it will be to visit all the native Congregations, and stir up the Christians to faithfulness and courage in witnessing for Christ.

At a recent Conference in Yung-thing, a preacher pointed with great force to the danger in the present crisis, if the Church in Christian lands should unhappily fail in the vision and the sacrifice the new situation calls for. He felt, he said, that what awaited the Chinese Church in the near future was not a fight with idolatry, but a fight with thought that leaves out all regard for God, that regards man as complete in himself, and, for his own interests, and also for the service of the State, needing only the development of his own faculties. China can be saved from irreligion, the world can be saved from the peril of a China armed, drilled, educated, but without God, only by the speedy expansion of the Christian Mission. This witness is unquestionably true.

Missionary itinerations have sometimes the tedium of Chinese travel varied by experiences most pleasant in the reminiscence. Mr. MacIver describes a day's journey from Shong-hong down the river in the narrow boat suited for shooting the frequent rapids in this hilly region. ' It is a most exciting voyage of about forty miles, two-thirds of the journey shooting rapids of various degrees of danger. Our feeble craft was suffering from old age, so that the time of one of our two men was much taken up in baling out water. In one of the most dangerous rapids the boat struck a rock, and the water began to rush in. The boatmen got her under the lee of a big rock, and the paper bales

which were her cargo had to be removed till the hole could be plugged up. This took nearly an hour, and we had no further mishap. At Fung-shi we walked to the boat of a man who undertook to take us next day to Samho for \$1.50 (3s.). Later this man found a boat ready to start earlier in the morning, with which he arranged to take us for \$0.50, thus pocketing \$1 for his trouble, and for giving us a night's lodging.

'We were delayed a little on the way to Swatow by the captain of the boat going to worship at his ancestral grave. Paper money was burnt, a few fire-crackers let off, and sundry prostrations made. The grave is quite near the river, so that we saw all that was done.'

Places of Worship.—There is only one, at Yung-thing (Yun-thin), built for Christian use. We have rented houses or shops for the services at four of the stations—Thai-pu, Vu-phin, Chung-tu, and Vong-thung. The Mission owns houses which have been adapted for worship at Thai-khe, Fu-loi (too small for the Congregation), and Shong-hong. At Khi-kang the Christians worship in an ancestral temple, which may be taken from them at any time. At Samho, the North Hakka centre, a four-storied house is rented by the Mission, close to the river, which sometimes floods the second story. Samho should have a church, a hospital, and a mission house.

FORMOSA.

(Including the three centres, Tainan, Takow, and Chianghoa.)

The Formosa Mission was begun in 1865, Dr. J. L. Maxwell, senior, the first Missionary; he and Dr. Carstairs Douglas having visited the island in 1864. Early in 1869 Dr. Maxwell and the Rev. Hugh Ritchie established themselves in Tainan (a city of about 50,000 inhabitants), after Dr. Maxwell had worked for three and a half years in Takow.

The Decade 1896-1906.—Ten years ago Japanese authority in Formosa (ceded to Japan at the close of the war, in 1895, between China and Japan) was not yet firmly established. There was unrest and discontent everywhere, Chinese 'rebels' becoming brigands, and Missionary itinerations unsafe. Nor were the Japanese officials—at least those of inferior rank—always wise and conciliatory in their treatment of their new subjects. But a capable man had just been made Governor-General, who afterwards as Admiral Nogi attained world-wide fame. And before he left Formosa progress had been made in the restoration of peace, never since seriously disturbed.

The coming of the Japanese from the first relieved the Missions—ours and that of the Canadian Presbyterians in the north of the island—of many difficulties. 'Nothing,' says the Committee's Report of that year (1896), 'can exceed the friendliness of the Japanese officials to our Missionaries'; a testimony the Missionaries would repeat to-day in spite of some irritating red tape by which they have been now and again worried.¹ And though

¹ A favourite evening walk of the Tainan Missionaries in the days of Chinese rule had been along the top of the city wall, where the evening breeze can be enjoyed. The Japanese forbade that harmless resort, for no good reason.

FORMOSA

English Miles

*The Savage Malays occupy the Island
- East of the dotted line - - - - -*



130

LONGITUDE EAST OF GREENWICH,

124

122

E

the Chinese have not learned to love their rulers, yet on the whole the change has been good for them also. The resources of the island are being rapidly developed, the raids of the head-hunting mountain savages have ceased, a railway runs from north to south, another railway is to cross the mountains from west to east to tap the great camphor forests, good roads are being made everywhere, Government schools and hospitals are multiplied (though the Chinese prefer the Mission schools and the Mission hospitals); and (most notable reforms), the foot-binding of Chinese girls is forbidden, infanticide is now a punishable crime, and opium-smoking is also under the ban of the law.¹ On the other hand, taxation is heavy, and the cost of living, for Chinese and foreigners alike, has much increased, necessitating increases in the salaries of all the native Mission-workers. But from the Missionary standpoint the exchange of rulers, the end of the Chinese Mandarinate with its unceasing opposition to Christian work, and the Japanese recognition of the Mission as a help in good government, has been an immense gain.

Our Formosan Mission force in 1896 numbered five ministerial Missionaries, two Mission doctors, three W.M.A. ladies. The only additions since then have been one Mission doctor, one Missionary teacher, and one W.M.A. lady—a meagre reinforcement of the staff in face of a largely increased work, only further assisted by the gratifying formation of five pastorates, each of them presided over by an energetic ordained native Minister, a native force augmented early in the present year (1907) by the transference of the Tainan College Tutor, an able and devoted man, to the charge of the Tainan Congregation, its first ordained Minister.

In 1896 there were 37 stations in the districts south of Chianghoa (including Takow), and four on the East Coast. The nine Chianghoa stations made a total of 50. The stations have well-nigh doubled in number since then, 85 or 86 Congregations, each with communicant members, besides 12 or 13 places where Sunday services are regularly held. The Formosan communicant membership was then 1,291; at the end of 1905 (the date of our latest returns), 3,101. The baptised children then numbered 1,354; now 2,407. The adult baptisms in 1896 were 121, in 1905 they numbered 245. Every figure has doubled in the ten years, some of the figures considerably more than doubled.

And if to this comparison we add some interesting facts, supplied by Mr. Barclay, a recital of which moved the Committee at a recent meeting to express its gratitude to God in the Doxology, we see still better how the Mission has been crowned with the Divine blessing. Mr. Barclay's figures carry us back to 1898, and their story is most gladdening.

	1898.	1902.	1906.	1907.
Morning worshippers	3,969	5,885	6,496	—
Communicants	1,399	2,190	2,942	3,101
Adherents of all ages	10,758	12,945	15,925	—

The average Congregation numbers now 75; in 1898, 64. The average

¹ Old opium-smokers were to be allowed to continue the practice under licence. The process of putting down the use of the drug was arrested by the late war—probably for the sake of revenue. But there is little doubt but that it will by-and-by be as unknown in Formosa as in Japan itself.

givings per Church member were $2\frac{1}{2}$ dollars eight years ago ; now 4 dollars. The proportion of the Christians who can read steadily grows. In 1898 readers included half of the worshippers. To-day two-thirds of the worshippers read the Scriptures, the hymn-book, the *Church News*, and other Christian literature in the Romanised vernacular. A forecast by Mr. Barclay was quoted in the 1896 Report of the Mission work, and has been happily justified. 'One may hope that within, say, the next ten years, the Church [in Formosa] will make more real and marked progress than would have been the case under the old [Chinese] régime.'

It should be noted also, as belonging to a review of progress during the last decade, that a new College for the training of preachers and a new and considerably larger hospital (the building of the hospital efficiently superintended by Dr. Anderson), have made the equipment of the Tainan centre greatly more adequate to its responsibilities. The theological students were 13 in 1896 ; 21 in 1906. The preachers were 31 in 1896 ; in 1906 they numbered about 50.

I. TAINAN.

The Mission Staff.—Rev. Wm. Campbell, F.R.G.S., and Mrs. Campbell, Rev. Thomas Barclay, M.A., and Mrs. Barclay, Rev. Duncan Ferguson, M.A., Rev. Andrew Bonar Nielson, M.A. ; Dr. J. L. Maxwell, jun., and Mrs. Maxwell ; Mr. F. R. Johnson (Missionary Teacher) and Mrs. Johnson ; Misses Butler, Stuart, Barnett, and Lloyd. The Rev. John Watson, M.A., gives part of his time to Formosa, part to Amoy.¹

Ordained Chinese Ministers.—Revs. Lau Tsunsin, of Bak-sa ; Ng Leng-kiet, of Lam-a-khe ; Lim Chhip-hi, of Gu-ta-oan ; and Ko Kim-seng, of Tainan (whose ordination as first pastor of the city Church was fixed to take place in March 1907).

The Theological College.—Last year's men numbered 21 ; 7 having entered at the beginning of the year, when 11 went out as preachers. The commodious and suitable building (put up five years ago, a generous Scottish friend having given £1,000 for this purpose), and the exercise ground attached to the College, help to keep the students in good health, and their conduct has been uniformly praiseworthy.

The course of study was along the usual lines—Church History (the Reformation period), New Testament Exegesis (some of the Epistles of St. Paul), Old Testament History, some general subjects (arithmetic, algebra, lessons in elementary science, singing²). Mr. Barclay teaches three hours daily (two on Saturdays), except when now and again relieved by Mr. Campbell. The College Tutor, Mr. Ko Kim-seng, has had the junior students in the morning and the afternoon. A Chinese graduate divides his time between the Mission High School and the College, reading the Chinese Classics with the senior College students. A Japanese teacher is now to live in the College, giving lessons in Japanese to the High School pupils in the forenoon.

¹ Mr. Watson has just spent nearly three months in Chianghoa.

² How needful some musical skill is for the preachers may be gathered from a note of Dr. Maxwell's regarding a service in one of the stations last summer:—'The last hymn—well, the less said the better—only had any uninvited friend been near I should have wished for a notice up, "This is a chapel, and we are singing a hymn." I don't think there were two people singing the same tune !'

and to the College students in the afternoon. It is becoming more and more important that the preachers should be able to speak the language of the rulers of the island. Mr. Ko Kim-seng, the Tutor, has taken morning worship, Mr. Barclay evening worship.

A Children's Service in one of our youngest Congregations (Harrow, London) has made itself responsible for the salary of the College Tutor (about £20). A kindly letter of greeting was sent to Mr. Ko Kim-seng in name of the young folks. His answer (translated by Mr. Barclay) is interesting.

'Your honourable reputation,' he begins, 'is like fine jade, excelling that of ordinary men; I am ignorant and incompetent, like a broken-down horse, not fit to rank with other people. I have received the letter you sent me, and have no words to express the honour you have done me and the love you have shown. I hear that the young people of your Church are earnestly collecting money and exerting themselves on behalf of the Lord, and I truly rejoice with great joy (*lit.* like sparrows hopping).' After an account of the teachers in the College, the Tutor says, 'Although there are 21 students reading, they are far too few to supply preachers for all the places that require them. So that our people are longing for the coming of the students as men do for rain in the midst of a drought. My work in the College is to conduct morning worship. In the forenoon I assist Mr. Barclay in teaching Scripture and arithmetic. In the afternoon my whole time is spent in teaching "character." When I examine myself I realise how unfit I am to be considered a teacher at all. I am like a corpse eating dead rice, so that I am quite ashamed of myself. Your younger brother, Ko Kim-seng, bows his head.'

The students hold a weekly service in a newly opened room near the College. They take services in the hospital, sometimes in the large city Church, and in six places round Tainan, morning and afternoon on Sundays. They conduct meetings in the houses of Christians in the city on Sunday evenings, sometimes also in a new preaching hall outside the West Gate. On Monday mornings they report their Sunday work; then an hour is spent in reading and criticising their sermons. So that during their College course they receive a large amount of practical training and experience in their future work.

The total cost of the College—the salaries of Chinese and Japanese teachers, the board of students, &c.—was about £200. 'Towards this,' Mr. Barclay writes, 'the Churches contributed £21. I have little doubt but that this sum might be increased if the matter were pushed a little. The Church appreciates the value of the College. Even so, however, the £170 or thereby that the Home Church expends on the College is well spent.'

'The young men who from year to year go out as preachers are quite fairly qualified to act as real helpers in the work of the Church. Their preaching marks a gratifying advance on what we were accustomed to twenty years ago. They preach intelligent sermons, showing a good knowledge of Scripture and a clear apprehension of Gospel truth. They are prepared to take their part in the education of the young, and they are not afraid to face a heathen audience. At the same time, we cannot conceal from ourselves that the education they have received comes very far short of what we would like to see our preachers and pastors



MOATAU: THE OLD CHURCH



MOATAU: THE NEW CHURCH



MOATAU: MISSIONARIES' ROOMS
(Mr. and Mrs. CAMPBELL)



KAGI: CHINESE TEMPLE AFTER THE EARTHQUAKE, MARCH 1906

[To face p. 69

receiving, and short also of what the new condition of things in the island is making more and more necessary.

‘Our Tutor, who is now to be pastor of the city Church, added to his theological curriculum in our College three or four years’ study in the Foochow Anglo-Chinese College. He is accordingly much the best-educated of our preachers, almost the only one of them whom I could think of the city Church calling with any enthusiasm. And now it is difficult to find a successor for him in the College. Mr. Lau Tsun-sin, the pastor of the Hill stations, declines the post on the ground of unfitness. If we had half a dozen well-educated men (their spiritual graces having progressed correspondingly) to take part in the work of our schools and College, and become pastors of our leading Congregations, it would put our Church in a different position.’ We ought (Mr. Barclay thinks) to strengthen our teaching staff in the College, and then retain the students for more advanced study, or perhaps recall the preachers for a special course. Or some of the best students might be sent to Japan to continue their training there. ‘Unless something more is done than at present, I fear we may not look forward to the raising up of such a ministry as the Church of Formosa requires in the circumstances in which we are placed.’

The Mission High School.—Mr. Nielson took charge of the High School in February of last year, when Mr. Johnson (who has now returned to Formosa) came home on furlough. He reports good work by his Chinese helpers. ‘The head teacher, Mr. Lim, is a really able man, a devoted Christian, and warmly interested in all that concerns the bodily, mental and spiritual welfare of the boys, while they in turn thoroughly respect him. His son is assistant teacher, and has proved most helpful. He is now applying for admission to College, where I should anticipate for him a bright career.’

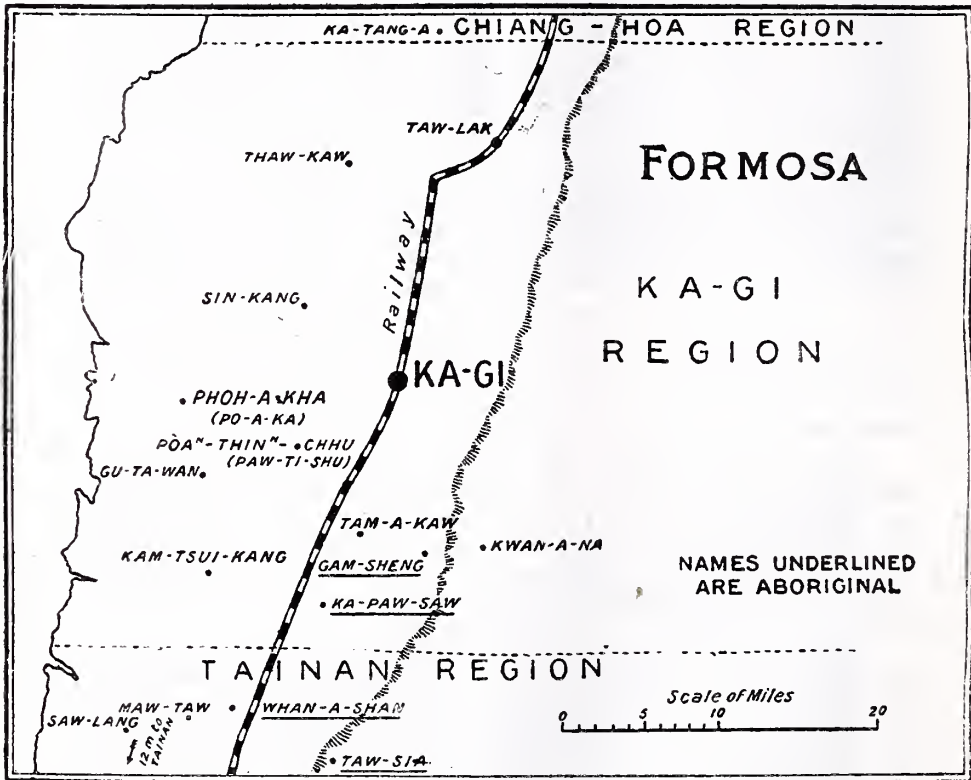
‘The expenses are about 130 yen more than last year, due chiefly to an increase in the price of food. The same quantity of rice which a year ago cost 10s. now costs just over 14s. ; and when rice rises in price, everything else rises with it. There has been a decrease in fees—50 boys on the roll, instead of 63 last year. The fee is very small, only 16s. for the half-year. In view of the ever increasing rise in the cost of food, the fee, or rather, the charge for food, might well be raised slightly.’

‘There is in the lowest class a boy of eleven, whose father is dead. He has a little property in his own name, which the preacher and Elders of his native place have managed to secure for him, so that he has enough to pay his own way while he is being educated here. Another pupil, a lad of twenty, has only been a hearer of the Gospel since the beginning of this year. He is the owner of a crockery shop in a neighbouring town. His parents are dead, and he has hitherto lived with his grandmother and a younger sister. When he began to attend the services his grandmother beat him, tore his clothes, and even haled him before the Japanese police, who advised him to be dutiful to his grandmother and to give up Christianity ! Some of his friends, who admitted that the Church was not a bad institution, told him that he should at least have the decency to wait until his grandmother’s death. He has handed over the management of the shop to his grandmother, retaining only enough to keep himself for perhaps two years while studying in the city.’

The curriculum is much the same as at our High (‘Middle’) Schools on the mainland (with, of course, the addition of the Japanese language):

Scripture, arithmetic, geography, history—this last subject taught by the Chinese teacher in 'character,' which the boys prefer to the Roman letter, since they are thus acquiring facility in the use of their own literary language.

By order of the authorities, the Mission applied for and obtained Government recognition of the High School, a fact which may attract an increased number of pupils, in competition with the Japanese schools in the city. In Formosa, as in China, the demand for a Western education is urgent. 'There is much need,' Mr. Campbell writes, 'for attempting more on behalf of the crowds of illiterate converts already gathered in, but there is even more need that our Mission should take some decided



forward step in providing better educational advantages for the well-to-do young people of Formosa. *If we don't do so soon we'll lose ourselves.*

The Elementary Schools.—The Tainan Elementary School¹ has 70 boys in attendance, many of them from non-Christian homes, the parents preferring the Mission School to the Japanese Elementary Schools. The Chinese (non-Christian) Elementary Schools have all been closed because not up to Government requirements. The competition of better-equipped Japanese schools has killed many of the country Mission

¹ This school (like the High School, the College, the Girls' School, and the Women's School, all in Tainan) has been formally recognised by the Japanese authorities.

schools. One or two of these which remain have a considerable number of children on their rolls, and are in good condition.

Kagi County.—In March and April 1906, Formosa was visited by disastrous earthquakes, most severely felt in Kagi County. The city of Kagi with a population of 35,000 was left in ruins, and other towns in the district suffered greatly. Many hundreds of lives were lost.

'The Chapels at Sin-kang, Tiam-a-khau and in the county city itself,' Mr. Campbell reports, 'were completely wrecked, and injury was done to Church buildings at several of the other stations. Happily, few of the native Christians met with personal injury; the most trying case being that of our blind brother, Toa-in. He and his wife were awakened during the night and ran out of the house; but the mother, remembering her two children inside, rushed back to rescue them, all three perishing. Toa-in reads fairly well by means of the raised-type books, and is earning two dollars a month by conducting worship among a company of Christians in the village of Koe-kau. The brethren in Kagi city are still meeting in the building loaned to us by one of the elders. The new Kagi Church should be nearer the bulk of the population instead of being planted in a quiet little Pe-po-hoan suburb of it, and there will not be much difficulty in finding a good site.'

We are indebted to two generous Scottish friends, Dr. Barbour and Mr. John Roxburgh, for the wherewithal (£50 from each of them) to purchase an adequate site, not only for the city Church, but for the Mission-buildings which will be required when Kagi becomes a sub-centre, with one or two resident Missionaries; a step which the Formosan Missionaries have been for some time earnestly urging.

The Tainan and Takow districts have together a population of 500,000, a number of resident Missionaries, two hospitals, a large number of Churches. Chianghoa district has 560,000 people, two Missionaries, a hospital, twenty-four Churches. The Kagi district, with 680,000 people, has no resident Missionary, and only five or six Churches. Its need is so great that Mr. Campbell Moody and Dr. Landsborough have been suggesting that their work would be of more value if they were transferred from Chianghoa to Kagi.

The Gu-ta-oan Pastorate.—A Church extension project of the zealous Minister of this group of four Congregations has received a temporary check. A room rented as a preaching hall in the market town of Paw-te-chui, on the coast, has had to be given up because of the want of a suitable man to put in charge. The young preacher at Kiam-tsui-kang, one of the four Gu-ta-oan stations, has left, and a more experienced man has taken his place. The pastor hopes for larger progress there. At Gu-ta-oan itself there is a Mission School, with a teacher quite able to take the services any Sunday on which Mr. Lim is visiting one of his stations.

A good deal of interest belongs to the interrupted services at Paw-te-chui, which will no doubt be resumed ere long. There are several Christian families in the town who cannot well walk so far as Gu-ta-oan on Sundays. Then, besides, a number of the townspeople have been in the Tainan hospital, and have kindly thoughts of the Mission, and some memories of the hospital teaching. Mr. Campbell and the pastor visited the place while the services

were being held. 'Every day,' Mr. Campbell says, 'audiences filled the little front hall, and already about ten persons have forsaken idolatry. Paw-te-chui is the centre of a large Government trade in salt, the hundreds of acres of salt-pans stretching away on the eastward side of the town. The second official in charge of this trade is a Christian, who has a very good reputation amongst all classes of the people. He is very pleased at the thought of a Christian preacher being stationed at Paw-te-chui. The head-master of the Government School and several other officials called upon me. They, too, were all very polite, and spoke encouragingly of our desire to bring the people within reach of Christian influences.'

Moa-tau.—The Synod will remember the baptism of blood at this station, twelve or thirteen miles north from Tainan, when the Japanese took possession of Formosa, the heathen Chinese killing the Christians of the town because (so they absurdly said) the Christians were in league with the invaders. It is only within the last year or two that the little Congregation, practically wiped out eleven years ago, has again begun to meet, in a poor room, which has just been replaced by a Church, costing 1,400 yen, and built by a Japanese contractor, whose work is reported to have been entirely satisfactory.

Siau-lang is a young station eight miles north from Moatau, owing its existence to an old hospital patient, nearly blind. He can read Mr. Campbell's embossed books for the blind.

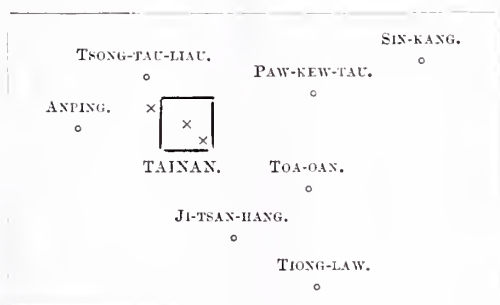
'Three or four years ago,' writes Mr. Campbell, 'there was no Chapel and no Church member in or near Siau-lang. Now there is a professing Christian community of between three and four hundred adults, and two places at which services are held every Sabbath. The first baptisms were on January 1, 1905, when twenty out of over fifty inquirers were admitted. Mr. Barclay baptised fifteen more in the following October, and it has just been my privilege to receive fifteen adults into Church membership, and to appoint four of the brethren to act as deacons. There is also a flourishing congregational school. Mr. Barclay characterises the story of the Siau-lang Church as "one of the most remarkable in the history of our Formosa Mission." Brother Tsui-ka (the old hospital patient) went about evangelising, with much success, throughout the region for some time before any preacher took up his residence.' Their first place of worship was three old shops run together. But by this time a Chapel is being erected. A site was given (the gift of the Missionaries, doubtless). The Congregation became responsible for 1,200 yen (£140) towards the cost of the building.

Dr. Maxwell spent a Sunday in the old Chapel, and lets us see the Congregation as it assembles and before the service begins.

'We are waiting till stragglers from a distance come in, the distance in some cases eight miles or more. One or two men are smoking; the children in front are repeating the alphabet, needless to say in an unnecessarily loud voice; another party are laboriously spelling through a hymn; and another small party are trying to sing one. A large proportion of the Congregation are wanting not in brain, but in some portion of their anatomy, an eye gone here, another lame, another deaf, and so on; for the most of them have been to the hospital, and bear the scars of old illnesses. I can't look at them without thinking of the King's Son's feast, at which the guests were the halt and the maimed and the blind.'

Brother Tsui-ka lives in a village (Au-ang) two miles further north. 'I am in his house,' Dr. Maxwell writes. 'I call it a house, but "hut" would better describe it. It is on the bare ground, built of bamboo and straw, and thatched with straw. The house has no chimney, and, alas! they are cooking inside. It is really marvellous to think of these people, whose whole house could be built for less than \$20. *The owner and his friends are discussing if they can raise \$130 for the proposed Church.*'

Round about Tainan.—Instead of one Tainan Congregation (including the hospital patients) worshipping in a chapel bought long ago by Dr. Maxwell, sen., as was the case some twenty years ago, there are now seven places near the city, two in the city, and one just outside the West Gate in which services are regularly held. The attendance in the old city chapel used to be about 100.



The city Congregation next met in the large hall of the High School (with an attendance of 200), a separate service being held in the hospital for the patients, attended by about 100. One of the early outlying preaching stations was Sin-kang,¹ now the first railway station on the way north, eight miles from Tainan, the headquarters of the aboriginal hill tribe amongst whom our Bak-sa pastor works. The Sin-kang services are conducted by the College students. One after another the rest of the stations marked on the sketch map have been opened—the Ji-tsan-hang services conducted by the teachers and lads of the High School; the College students supplying Tsong-tau-liau, as well as Sin-kang. The W.M.A. ladies originated the Anping services, now held in two houses in that place. The house outside the West Gate is rented by the City Church (5 yen monthly), which also provides the salary of the Evangelist, and gives him a house.

'To sum up,' says Mr. Barclay, 'instead of the two meetings of fifteen years ago in chapel and hospital, with an attendance of some 300, we have now ten meetings with an attendance of about 900. And in all, in these meetings, we have about 200 communicants.'

The Bak-sa Pastorate.—In this hill pastorate there is also a Church extension movement, in the market-town of Han-tsu-liau. The town is eight miles from Bak-sa, and the same distance from both Kam-a-na and

¹ There is another Sin-kang, a market town 10 miles north-west of Kagi. The earthquakes destroyed the chapel there, and the brethren have not yet scoured a site for a new place of worship. It is said that a number of the non-Christian people of the town have agreed to prevent the sale of land or house for Christian worship. Meanwhile the services are held in the house of one of the Church members.

Toa-paw ; and from all three places the civilised aborigines come to Han-tsu-liau to make their purchases and to dispose of the produce of their fields.

‘I was very favourably impressed with the opening here,’ Mr. Campbell writes. ‘One caution I thought it well to offer, that the aboriginal brethren should not be allowed to use the preaching hall as a store-room or a lodging place when they came to the town ! If that were allowed, the Chinese would keep away from the services.’

The Pescadores.—The work in this group of islands, lying off the west of Formosa, the home Mission of the Formosa Churches, has been somewhat disappointing ; but Mr. Campbell spent five weeks there early last year, and notes ‘a little increase of interest in spiritual things among the women in one or two of the northern villages (the men are nearly always away fishing). Arrangements are being made to have a small chapel put up there. The preacher and myself spent a good part of our time in evangelising in different quarters. We had good audiences sometimes, and the people seemed pleased at our visit.’

The Hospital.—The medical work in the hands of the Tainan Mission doctor is on a large and exacting scale. Besides the hospital, with its 120 beds, almost always full, and the crowds of dispensary patients, Dr. Maxwell is the medical officer of the British Consulate, the doctor of the small foreign community in Anping, four miles from Tainan, on the coast ; the fees for these outside duties assisting to meet the hospital expenses, no part of which falls to be borne by the Mission funds.

As with the Mission doctors at our other centres, Dr. Maxwell has the Mission staff in his care and also the native workers and the boys and girls attending the schools in the Mission compound. The hospital is some distance from the Mission compound. To be nearer his patients Dr. Maxwell has at his own cost built a house close to the hospital.

There were during the year 1,634 male and 520 female in-patients ; the out-patients, 2,320 men and 1,532 women ; 40 men and 39 women visited in their own homes ; 110 men and 50 women seen on itinerations—a total of 4,104 male and 2,141 female patients, and the attendances, first and return, numbered 12,670. The surgical operations were numerous, and many of them serious : 654 general operations, 394 on the eyes, 7 obstetric and 94 dental.

Is the Mission hospital an evangelistic agency with results sufficient to repay all its cost and toil ? Dr. Maxwell’s answer is an emphatic affirmative, and his proof of this could be paralleled from each of our hospitals and dispensaries, and amount therefore to a valid defence of the whole Medical Mission.

He cites the Siau-lang story, already told, and to be ascribed mainly to ‘the regular work of the hospital and the ministrations of a very ignorant blind preacher who was himself, years ago in Dr. Anderson’s time, brought to Christ in the Tainan hospital.’ The Siau-lang Christians have with brave cheerfulness endured much ridicule and ill-will from their non-Christian neighbours ‘for the sake of the Name.’ Forty miles to the south

of Tainan is Kien-kong-tsng, a Hakka village, where some interest in the Gospel had existed years ago and had died away. 'A short while back a man from a neighbouring village returned home after a time in hospital, and on Mr. Campbell's last visit to the place there were twenty new hearers as a result of this man's testimony, and Sunday gatherings are again being well attended. In the small island of Peh-taw belonging to the Pescadore islands, to take another instance, 'there are ten men and women meeting together to read the Scriptures, people whose only chance of hearing the Gospel has been in the hospital.'

Of the 2,000 in-patients in a year, as many as 1,900 are heathen folks. The fortnight they spend (on an average) in the Hospital is, in many cases, the only opportunity they have had of hearing the Gospel. Doubtless most of them go back to their homes knowing little of the truth, probably not caring much. But at least the kindness they have received, and the healing of body that came to them, ensures a friendly reception of Missionary or Evangelist who at any subsequent time preaches in their streets.

'A man of good position in a village many miles to the south, who had taken a leading part in opposition to the Gospel, came to the hospital, and, though not yet a Christian, he has sent his sons to the chapel school, and has ceased all opposition. One of our Missionaries was travelling by train north of the city. In the same carriage was a woman who had just left the hospital, and he heard her giving her fellow-travellers a concise and accurate account of the Gospel as she had heard it, till she reached the station she was bound for, to turn off and be buried in a large town where there is no chapel and there are no Christians.'

And here is the testimony of a patient himself. A year ago the operation of tracheotomy was performed on him, and he still wears the silver tube inserted then. He was explaining what had been done to him to a man requiring the same operation and doubtful about facing it. 'Oh, yes!' he said, 'by all means; you certainly must have the operation performed; it's a splendid thing this silver tube in my throat. Why, the result of this tube is that I learnt all about the Gospel, and I gave up opium-smoking, and I can eat my stomach full of rice, and I am a different man altogether. A splendid tube this is: you must get operated on quickly.'

The medical *apologia* is surely unanswerable.

'Financially the hospital continues to prosper; we have had little difficulty in making ends meet, despite a considerable outlay in necessary repairs. We find ourselves at the close of the year with a fairly substantial balance in hand, which the Council has allocated towards the cost of the surgical instruments in daily use. These are almost all the private property of the doctor, and it is better that they should be acquired for the hospital itself.'

Dr. Maxwell gratefully acknowledges invaluable help from Mrs. Barclay, as well as from his wife (both of them certificated nurses). Miss Campbell visits the women in the hospital, and teaches them to read. She has, besides, a large Sunday class, and she frequently accompanies Mr. Campbell in his manifold itinerations, and tells the

message to the women in the villages. To the foreigners in Anping for kind help and sympathy in his work Dr. Maxwell also renders grateful acknowledgments.

One of the difficulties often encountered in the medical work—the ignorance and wilfulness of patients—is illustrated by this case. A woman, forty years of age, had come successfully through a critical operation—the removal of a large tumour. She was very weak, ‘but’ (Dr. Maxwell says) ‘she did admirably till after the fourth day, when I thought she was quite out of danger. Then I had to go away for a few days, and she seized the afternoon on which I left to free herself from her restricted diet, and eat an enormous meal of soft rice. This proved too much for her limited strength, and she died of simple heart failure the same evening.’ Such cases are a doctor’s heart-breaks, but in all our hospitals the fatalities are wonderfully few.

II. TAKOW.

The Mission Staff.—Dr. Anderson.

Takow was the first centre of our Formosan work, Dr. Maxwell (in 1865) having been driven out of Tainan.

‘Not till early in 1906 were Dr. and Mrs. Anderson in possession of their new house. The year and a half which had elapsed since typhoons destroyed the house they had been occupying was for them (to the Committee’s great regret) a time of much discomfort and risk to health, endured with unflinching courage and patience.’

These sentences from the last Report are retained that the Synod may see the pathos of subsequent events. Dr. and Mrs. Anderson had not yet left their makeshift quarters in the hospital when Mrs. Anderson had to undergo a serious operation—successful at the moment, but the disease ere long breaking out again. A second operation was not considered possible, and in the late autumn Dr. Anderson brought her home. She lingered only a few weeks more, in bodily weariness and pain, but cheerful and trustful to the end, passing away on one of the last days of the year in peace and sure hope. Her death is a sore loss to the South Formosa Mission circle, of which for twenty-four years she had been an active, helpful member, a dear, unselfish friend, whose kindly face and willing services will be long missed by her comrades and by the native Christians. Dr. Anderson has now returned to Takow, where in his loneliness and sorrow the Committee bespeaks for him the loving sympathy of the home Church.

The Decade 1896–1906.—Ten years ago the Takow Church, founded thirty years before by Dr. Maxwell, was in a state of decay—a few members only and little life. The membership dwindled down later to one or two. When Dr. Anderson returned to Formosa after his last furlough he was, at his own suggestion, transferred to Takow, where it was his hope to be able to add to the hospital work frequent medico-evangelistic itinerations in the region still further to the south.

To the two lines of service, in the town (a town of 5,000 inhabitants) and in the country around, he means now to devote himself. The Synod will join the Committee in the prayer that in success in healing disease and in bringing men and women to the Cross he may find much comfort.



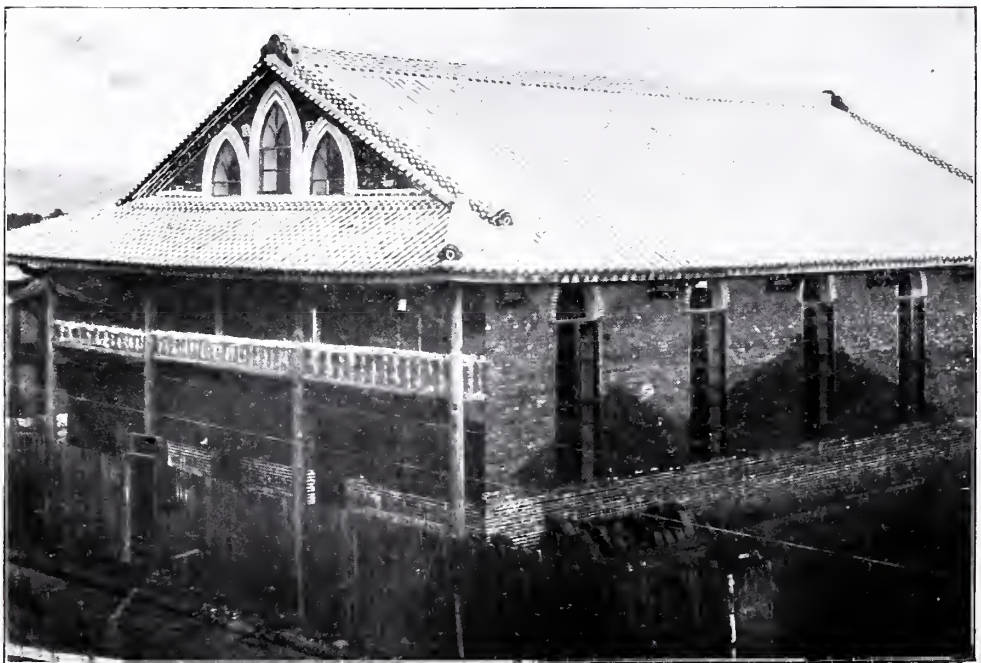
KAGI CITY, FORMOSA
(After the earthquake of March 1906)



TAKOW: HETHERINGTON HOUSE
(Dr. ANDERSON)



CHIANGHOA HOSPITAL



CHIANGHOA CHURCH

The Hospital.—The doctor's house ('Hetherington House'¹) was ready for occupation in the end of January 1906. The hospital (with its 35 beds, made up on raised platforms, running all round the wards, the space for each person more or less, according to the number of the sick) was reopened for patients in the beginning of February.

Then came an epidemic of plague, which lasted from the end of April to the beginning of July. During these months few patients could come from the country into the hospital, owing to the restrictions adopted by the Japanese with a view to checking the spread of the disease.

'Notwithstanding,' Dr. Anderson says, 'we had during the eight months (until we left for home) 301 in-patients (214 male and 87 female), while the number of out-patients from beginning of November 1905 till end of September 1906 was 761, a considerable increase on the two previous years. The Takow Congregation is composed mostly of hospital patients, past and present. The proportion of women worshippers is encouraging. A native Biblewoman, to deal with the women, and the native preacher's work amongst the children, should soon show good results. There are now several candidates for baptism. During the continuance of the plague I was able to visit amongst the country districts to the south of Takow, and treated in all some 765 patients—the only medical help (probably also the only Christian teaching) they are at all likely to get; a visit to the hospital being in most cases impossible.'

The Southern Pastorate.—Na-au and some Congregations in the neighbourhood have had one ordained Pastor, Mr. Beng-tsu. He died eight years ago, and no call has since been issued by that group of Churches. Mr. Campbell and Mr. Barclay have paid visits to the Churches in the Takow district during Dr. Anderson's absence.

'I spoke seriously,' Mr. Campbell writes, 'to the Office-bearers of several of the Na-au Churches about their again having and supporting (as they could do) their own minister. They said that the members were very unresponsive when their duties and privileges were placed before them. Mr. Phoa Beng-tsu's pastorate was too unwieldy to be quite satisfactory. A-kau and A-li-kang might themselves unite in calling a minister.'

'On my way back from the more southern stations, I spent a few days at Takow. With the preacher in charge I visited all those who come to worship, but there was no one he could as yet recommend for baptism. In the small Pe-po-hoan village of Ban-lang a number of people have been induced to attend the services at Kian-kong-tsng. The interest there was awakened by a Tainan hospital patient, Brother Hok, who was treated by Dr. Maxwell last year for an affection of the eye.'

III. CHIANGHOA.

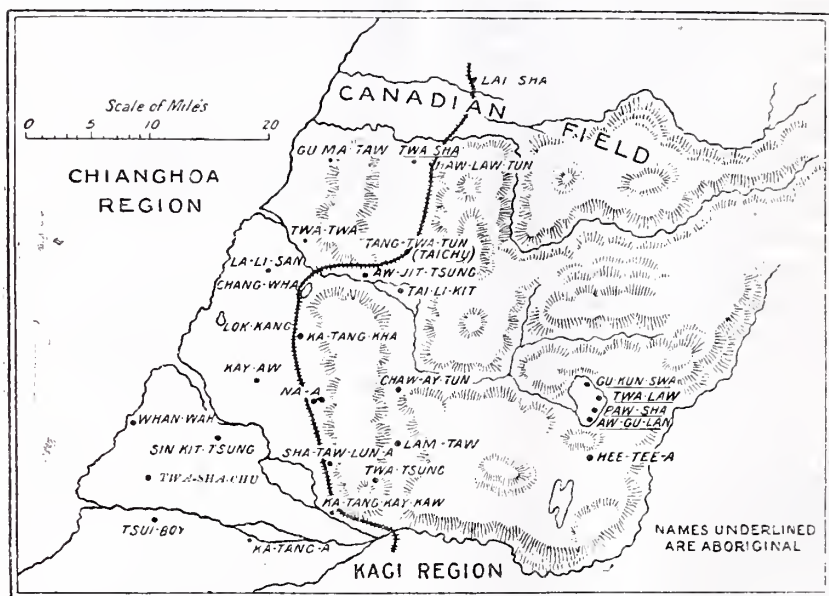
The Mission Staff.—Rev. Campbell N. Moody, M.A., and Dr. Landsborough.

Ordained Chinese Ministers.—Revs. Lim Hak-kiong, of Chianghoa, and Chan Chhi-heng, of O-gu-lan.

¹ So called after the late Mr. George Hetherington, of Carlisle, who made the Formosa Mission his residuary legatee. £670 of the legacy (which amounted to a little more than £2,000) was spent on the house.

Chianghoa, a town of 13,000 inhabitants, became a Mission station in 1886. Dr. Gavin Russell, the first Missionary who resided in the Chianghoa district, went out in 1888. His headquarters were in Toasia, where he built a hospital and did excellent work. He died in 1892. Mr. Moody and Dr. Landsborough, in November, 1896, made Chianghoa the centre of this northern work.

The Decade 1896-1906.—The ten years just ended cover almost the whole period during which Mr. Campbell Moody and Dr. Landsborough have been on the field. At the beginning of the decade there were some twelve members in the Chianghoa Congregation; now there are 70; as at almost all our stations, more than half the members living in neighbouring villages. Then there were three stations amongst the Chinese in the Chianghoa district, now there are twenty. There were



then six aboriginal stations; there are now seven. Then the aboriginal Christians much outnumbered the Chinese Christians. 'Now,' Mr. Moody says, 'they are quite in the minority. An aboriginal Christian community of 800 has grown to 1,200. But while the aborigines of Mid-Formosa are only a few thousands in all, the Chinese number more than half a million, and a Chinese Christian community numbering about 500 has risen in ten years to about 3,000.'

'These Chinese Christians are scattered over 241 villages. In every fifth village in our district there are solitary individuals, or more usually little groups, who have given up their idols and worship the one God. Most of the heathen seem to know something about Christianity, and a good many, especially among the men, no longer believe in idolatry. The pilgrims to the celebrated temple of Ma-tsaw, outside the gates of Chianghoa, are few as compared with the crowds that we saw ten years ago. On the birthday of

the goddess I looked into the furnace in which idolatrous paper-money is burnt, and saw that where there used to be a huge pile there was now but a little heap upon the floor. Japanese rule and the Christian Church have combined to cool the fervour of idolatry, and temples are falling into disrepair. The heathen, sitting in the railway train, point out the neat little church of Ka-tang-ke-kaw, and as they approach Chianghoa they cannot fail to notice, high above all other buildings, the roof of the House of God. (It is a new Church, by this time completed and opened, with galleries, and accommodation for 700 people.) Sometimes when I remark to the street audiences that a hundred years hence no idolaters will be left, I hear the prompt reply : " No need to wait a hundred years for that ! "

The Hospital.—There are two hospitals in Dr. Landsborough's charge—the Toa-sia Hospital only open, however, during the most trying months of summer, when the Missionaries go up to Toa-sia to escape the extreme heat of Chianghoa.

'We are cheered now and then in Chianghoa,' Dr. Landsborough says, 'by hearing of one and another of the patients who, on returning to their homes, continue to attend worship. In the large town of Lok-kang, the principal port in Mid-Formosa, about eight miles west of Chianghoa, a few of these ex-patients have been coming to worship, and the Lok-kang preacher says that the hospital work has helped to produce a friendlier feeling in the people of that place, who have always proved very hard to win.'

Japanese city improvement demolished part of the Chianghoa hospital front, an injury which, by the generous kindness of Dr. Barbour, has been more than made good.¹ A two-storied front block has been built, giving the hospital a handsome appearance, and providing a good-sized hospital chapel, a consulting room, dispensary, operating room, surgical dressing-room, and rooms for five hospital assistants.

When the Missionaries went up to Toa-sia, many of the Chiang-hoa patients, thanks to the railway, were able to accompany them. (The railway station at Ho-lo-tun is two miles from Toa-sia.) Many of the new patients were Hakkas, Toa-sia being on the borders of a large Hakka district. 'A good many civilised aborigines (nearly all of them being Christians) also came to the hospital. Our work in Toa-sia influences the more northern part of the Chianghoa field, and, further to the north, part of the territory of the Canadian Presbyterian Mission. A man turned up at the Toa-sia hospital last summer who had been treated for eye disease in the previous summer, and who had become a regular worshipper at his home in Aulang, a port-town thirty miles north of Toa-sia, in the Canadian Mission field.'

In the two hospitals the patients for the eight months (November 1, 1905, to July 1, 1906) included 394 male and 148 female in-patients; 5,810 male and 1,881 female out-patients; 86 men and women seen in their own homes, and 231 on itinerations: a total of 8,550 individual patients, of whom 2,182 were women. The operations were 1,002, of which 194 were under anaesthetics. In all this work Dr. Landsborough says he was ably helped by his hospital assistants.

The hospital services in Chianghoa were conducted by the native pastor, the hospital evangelist, the hospital assistants, and Dr. Landsborough. 'The

¹ No compensation was given by the Japanese authorities.

bedside instruction of the men-patients was carried on by the hospital Evangelist, an earnest and enlightened man, while the Bible-woman, the widow of one of our Chianghoa Christians, did her work well in the women's wards. Though much opposed to Christianity when her husband was alive, she became an earnest Christian after his death. After receiving a course of instruction in our lady Missionaries' school for women, she became the hospital Bible-woman and matron. She has been lately married to the Lam-a-kay pastor, who was a widower. She will make an excellent pastor's wife, but I shall greatly miss her help. In Toa-sia the preacher stationed there frequently conducted the hospital services. He is an exceptionally earnest and diligent man, and a first-rate preacher.'

Notes of Progress.—Besides the new Chianghoa Church there are to be new places of worship in Tang-toa-tun, Haw-law-tun, and Gu-ma-thau, to be built very largely at the cost of the Congregations. By means of a Sustentation Fund, established two years ago, the Chianghoa Congregations support entirely their own Pastors and preachers. Only two Evangelists and two chapel-keepers are paid out of Mission Funds. Last year Chianghoa Christians contributed £400 out of much poverty. The Home Funds were only drawn upon to the extent of £70, mostly grants for Church building.

Ho-lo-tun is becoming an important railway centre ; trains empty and fill here, whether going north or south. The Ho-lo-tun Congregation has for some time wished to build a Church. Mr. Moody suggested that the row of five shops, in one of which they now worship, might be bought for a site. But a prohibitive price was asked. Then a fire burned down an adjoining row of shops belonging to the same owner. To rebuild the burned shops the owner accepted \$700 for the other row, saying to Mr. Moody, 'Your God is very fortunate.' The townspeople said, 'Your God has answered your prayers and given you the site you asked from Him.'

The Stations.—There are cheery signs of progress throughout the Chianghoa district, though only one new station has been opened during the year, at Twa-sha-chu. The two pastorates are thriving. The Chianghoa Pastor added 43 to his membership last year. The Aw-gu-lan Pastor reports a decided increase of interest among the villagers at Gu-khun-soa and Chui-sia-hun. They are now collecting money for a larger Chapel to be put up outside Gu-khun-soa, the earthquakes having rendered the present place of meeting almost unfit for use.

Mr. Campbell and Mr. Barclay have both spent some time in the Chianghoa district since Mr. Moody and Dr. Landsborough came home.

'The Toa-sia Congregation,' Mr. Campbell writes, 'is aboriginal. The work there began in 1871. The population is decreasing, people going in to Paw-sia and other mountain regions, where new ground is being opened up for farming and other outdoor work. The Toa-sia Christians began the work at Chianghoa city, Taichu, and Haw-law-tun—twenty years ago in Chianghoa, in Taichu city nine years ago, in Haw-law-tun more recently. The present preacher at Toa-sia is an earnest man. His wife conducts a class of about twenty little girls every day in the chapel.'

'The work at Taichu has steadily grown from the first,' Mr. Campbell adds. 'There are 70 adult members and 23 more at the neighbouring Preaching Station of Tai-li-khit. For several years the

brethren have paid their preacher's salary, and for two years they have in addition paid \$90 into the Augmentation Fund. They have unanimously resolved to petition the Presbytery in March (1907) for leave to call a Minister. Taichu is the most important centre of population in the island after Taipeh and Tainan. We had large audiences on the Sabbath of my visit.'

On his way back to Tainan Mr. Campbell spent a Sunday in Kagi city, where he had crowded congregations, partly attracted by large posters put through the city by the energetic preacher, probably the first time one of our Missionaries, at least beyond Singapore, has been thus advertised. The East is being hustled !

'**A Summer School of Theology.**'—Mr. Moody gathered the Preachers round about him in Toa-sia and gave them stimulating Bible readings and lectures on Pastoral Theology. They made preaching tours among the surrounding villages. Mr. Moody took advantage of this meeting to obtain the help of his native assistants in completing an Amoy Vernacular Commentary on the first half of the Epistle to the Romans, which is about to be printed at our Tainan Mission Press. 'God has been pleased,' Mr. Campbell says, 'to bless the abundant labours and the fine personal influence of our two colleagues, for whom the people have far more than a mere feeling of respect.'

Places of Worship.—'We have five good specially built Churches,' Mr. Moody reports, 'at Aw-gu-lan, Chianghoa, Ka-tang-ke-kaw, Toalam, and Gu-kun-soa. Seven places more are furnished with buildings put up as churches, but of a very temporary character; five are in improved houses or shops, eight are in rented buildings. Let me single out Tang-toa-tun (Taichu). The people there are meeting in two rented shops thrown into one, but mean to tear down these poor mud structures and put up something a little more respectable. It is a liberal Congregation, pays its own preacher £13 per annum, and gives £9 more to help to pay preachers in other Churches, yet has a membership of only 60. But it has not one wealthy family, and will never be able to put up such a structure as ought to be erected in this growing town, the most Japanese town by far that is to be seen in this part of Formosa.'

SINGAPORE.

The Mission Staff.—Rev. J. A. B. Cook and Mrs. Cook, Rev. Wm. Murray, M.A.

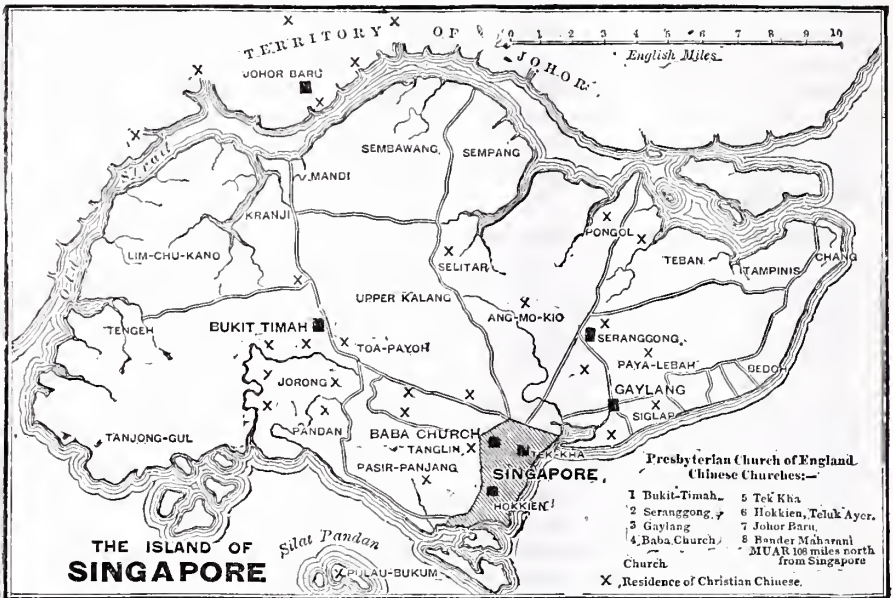
Ordained Chinese Minister.—Rev. Tay Sek Tin of the Amoy-speaking (Hokkien) Church. Mr. Lim Kau, for some years pastor of Bukit Timah, Serang-gong and the Tek Kha Church (mainly a Swatow-speaking pastorate), resigned during the year. His pastorate was troubled by some dissensions, and he has returned to Swatow. A successor in the Singapore pastorate has not yet been secured.

The Singapore Mission dates from 1875, when Bukit Timah was accepted as one of our stations, the little Chinese Congregation there having been already in existence many years. Mr. Cook, our first Singapore Missionary, went out in 1881.

Once again the migratory character of the Chinese in the Straits Settlements¹—excepting of course the Babas (Straits-born) who are a permanent element of the population—has arrested the growth of the Mission Church. The adult baptisms were normal in number, 25 men, 6 women. 31 men and 8 women² were received by certificate, 70 adult admissions in all. Yet the net increase has been only 4, so large was the number of removals.

For all purposes, including the Chinese Free Reading Room³ and the Chinese Christian Association, \$2,383 was raised by the Chinese Christians, an average of \$7³/₅ per member ; the Hokkien pastorate (Mr. Tay Sek Tin's) showing the best financial results. Made up almost entirely of poor people, it contributes an average of more than \$9 per member.

Last year was the jubilee year of the Presbyterian Church of Singapore.



That Church has always had some care for the Chinese of the colony. It established a Mission in the city in its first year, supporting it until the preacher (a convert of Mr. Burns) seceded to the Plymouth Brethren, and took his Congregation with him. In later years it maintained the Bukit Timah Chinese work. Its last Minister, Mr. Walker, assisted the Mission in many ways,⁴ and was a member of the Mission Council, as his successor, Mr. Gray, has already become.

¹ Of the population of the city of Singapore (some 200,000) about seven-eighths (175,000) are Chinese, 20,000 of them Straits-born ; Europeans and Americans, including 500 of a British military force, numbering nearly 4,000. There are 120 Communicants in our city Chinese Congregations.

² The small number of women baptised and received is significant of the fact that the Chinese immigrants—meaning to return to China as soon as they have made some money—seldom bring their wives.

³ The Reading-room subscriptions (\$327), however, come partly from non-Christians.

⁴ When Mr. Walker was leaving Singapore, the Hokkien Congregation, for the building of whose pretty Church he had given much help, presented him at a social meeting with an illuminated address and a set of scrolls.

The Decade 1896 to 1906.—Mr. Cook's Missionary semi-jubilee has just occurred, and his report naturally gathers up the figures of these twenty-five years. During the first fifteen years (1881 to 1896) 298 adults were baptised, and 330 received by certificate, mostly from China. During the decade 1896 to 1906, there have been 180 adult baptisms, and 348 have been received by certificate—a total of adult admissions of 1,156; the fruits of the Mission (the adult baptisms) being 478. 'Many of our converts,' Mr. Cook says, 'have settled in China, or are scattered over Malaya in connection with other Churches.'

There has been a sustained effort amongst educated Chinamen in Singapore to imitate the 'Somaj' movements in India, by selecting what is good in Chinese religion and ethics (and at many points Confucian morals as set forth in the 'classics' are lofty and pure) and to present this as meeting the necessities of the spirit better than the Christian faith. An interesting resolution has been adopted by this section of the Singapore Chinese. Many thousands of them have joined in a declaration that they will not continue the practice of public ancestor worship, with the accompanying feasts and processions, and will devote the £30,000 which would be thus saved, to educational purposes. But, as Mr. Cook truly says, 'Confucianism cannot be galvanised into life again. The present activities along anti-Christian lines are so many signs that the people are feeling their need of something they have not got as yet.'¹

In connection with the oldest station of the Mission, Bakit Timah, there has been a school for sixteen years—not large; its present pupils are 14 boys and 9 girls—but often favourably reported on by the Government Inspectors.

'During fourteen years,' says the present Government Inspector, Mr. C. M. Phillips, M.A., LL.B. (a son of the late Mr. Charles Phillips, long an elder in our Singapore Church), 'this school was a purely Chinese School, teaching the vernacular remarkably well. For the last two years the teaching has been in English only. The immediate results are not disappointing when the locality from which the children are drawn is taken into consideration. To reach a given standard the amount of labour expended here is necessarily greater than that expended in schools in more favoured localities. The school has been, and will largely be, a recruiting country centre for the town schools to which the children will go as they grow older.' Mrs. Cook has given much care and attention to this school.

The Baba Work.—Mr. Murray reports some increase in the attendance at the services in the Prinsep Street Church. A weekly meeting for praise and prayer has been begun, and also a Sunday School for the children too young for the Bible Class, and a class for catechumens.

'Our small Church of 40 members bears all the expenses of its work, the upkeep of the building and the maintenance of services, its Widows' and Orphans' Fund, its poor fund, and the cost of aggressive enterprises. It is gathering a building fund for the rebuilding of the Church, which must be undertaken ere long.'

The aggressive work of the Baba Mission has been varied—lectures

¹ Mr. Cook tells the story of the earliest Mission work in Singapore (1807–1847) in a most interesting and valuable book just published, *Sunny Singapore* (London: Elliot Stock, 5s. net).

on Christian Evidences, lantern lectures, evangelistic meetings, and the circulation of tracts. Mr. Murray has written some excellent tracts dealing with the witness of history to Christ. It is hoped that these will find their way amongst the Straits-born Chinamen who will not come to a Christian service.

A revision of the Malay version of the Bible has been put by the Bible Society into the hands of a competent Malay scholar, Mr. Shellabear, of the Methodist Episcopal Mission. Mr. Shellabear submits his work to other Malay scholars, and Mr. Murray has been sharing in this all-important labour.

Although progress in the Baba work is not rapid, this branch of the Mission is of large importance, and it is far from fruitless. 'Many of the Babas, though not professing Christianity openly, yet think as Christians, speak as Christians, live as Christians.'

The Baba Congregation mourns the death during the year of one of its most prominent members and workers, Mr. Foo Teng Quee, the head of the large Hylam community in the city, a man universally respected. He became a Christian while a boy, brought to the truth by Mr. Song Hoot Kiam, one of the earliest of Chinese converts.¹ Mr. Foo Teng Quee was always at the call of the Missionaries, and in many perplexing matters his counsel and help were invaluable. A devout and generous man, his memory is fragrant.

An Anti-opium crusade is having considerable influence amongst the Singapore Chinese. Mr. J. G. Alexander, of the English Anti-opium Society, held several meetings in the city late in 1906, in two of which Dr. Maclagan, passing through on the way to Swatow, took part, Mr. Cook also assisting. The Straits Government 'farms' the opium traffic in Singapore, and opium-smoking is sadly prevalent amongst the Chinese.

A 'Home for Opium Inebriates' has been established by Singapore Chinese merchants, non-Christians, alarmed at the progress of the vice. \$12,000 have been subscribed for the fitting-up of the building and its upkeep. It has room for 40 patients, and it is claimed that 200 men have been sent out cured, one of them an opium slave for thirty-one years. The treatment is much the same as in opium refuges in China. The cure usually requires about fifteen days. Great suffering always follows the sudden cessation of the use of opium, the symptoms being very distressing on the third and fourth days, and bromide is then given to enable the patients to secure sleep.

But on the Malay mainland a drug has just been discovered which effects (so it is said) almost miraculous cures, and without any terrible distress. The new drug is being tried at the Singapore 'Home,' but the Chinese doctor in charge, Dr. Yin, believes that a decoction of Assam tea works better still, the tannin in the drug (botanical name *Combretum sundaicum*) and in the tea being the efficacious remedy.

¹ Mr. Hoot Kiam was one of the first little group of Chinamen to visit this country very many years ago. His son, Mr. Song Ong Siang, a member of the Baba Church and a local preacher, is a leading Singapore lawyer.



CHURCH AT PAYA LEBAR : SINGAPORE
(MR. MURRAY)



SINGAPORE IN FLOOD (NEAR THE MISSION HOUSE)



NAOGAON : THE DOCTOR S NEW HOUSE



RAJSHAHI : MOHAMMEDAN CHILDREN LEARNING THE KORAN

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Leaves of the tea are mixed with opium ; the patient on the first day of the treatment (which he can pursue while living at home and attending to his business), drinking from the bottle as much opium as he is accustomed to smoke in a day. Next day the bottle is filled up with tea with which no opium is mixed ; and this is repeated day by day until there is no opium left in the bottle. By that time the patient is cured. If the cure, either by the drug or the Assam tea, should stand the test of time it will be an untold blessing to the Chinese people.

The discovery came about in a curious fashion. A Chinaman living on the mainland found that, after preparing opium for use, the leaves of a shrub that grew in his backyard would remove the stain and odour of the drug from his hands. The thought struck him, ' If this were taken internally, would it prove a cure for the opium habit ? ' It was tried, with wonderful results. It is said that no fewer than 17,000 have come for this medicine, which, through the liberality of Chinese merchants, is being prepared and given away free. The shrub is plentiful.

The Hokkien Pastor.—The Hokkien Pastor, an able and devoted man, but in delicate health, was recently called to a Chinese Church in Sourabaya. His people, afraid of losing him, consulted Mr. Walker. Mr. Tay Sek Tin's stipend has been \$30 monthly. ' It is not enough,' Mr. Walker told the Hokkien Christians. Well-to-do Chinamen (non-Christians) invite him to their houses. He ought to go ; it is a good opportunity of interesting them in the Gospel. But his stipend is not sufficient to enable him to return their hospitality. You must give him \$50 monthly. If you can raise \$100 I shall raise another \$100, which will provide for a year's increase.' That was done ; and then Mr. Walker before he came home induced some friendly non-Christian Chinamen to promise monthly subscriptions to the stipend, and so a second year's increase is secured, and the Pastor, it is hoped, will remain.

RAJSHAH, BENGAL.

(Including the work at and round the two centres, Rampore Boalia and Naogaon.)

I. RAMPORE BOALIA.

The Mission Staff.—Rev. Wm. J. Hamilton and Mrs. Hamilton, and Miss Moran. Miss Constance Herschell goes out to Rampore Boalia in the autumn.

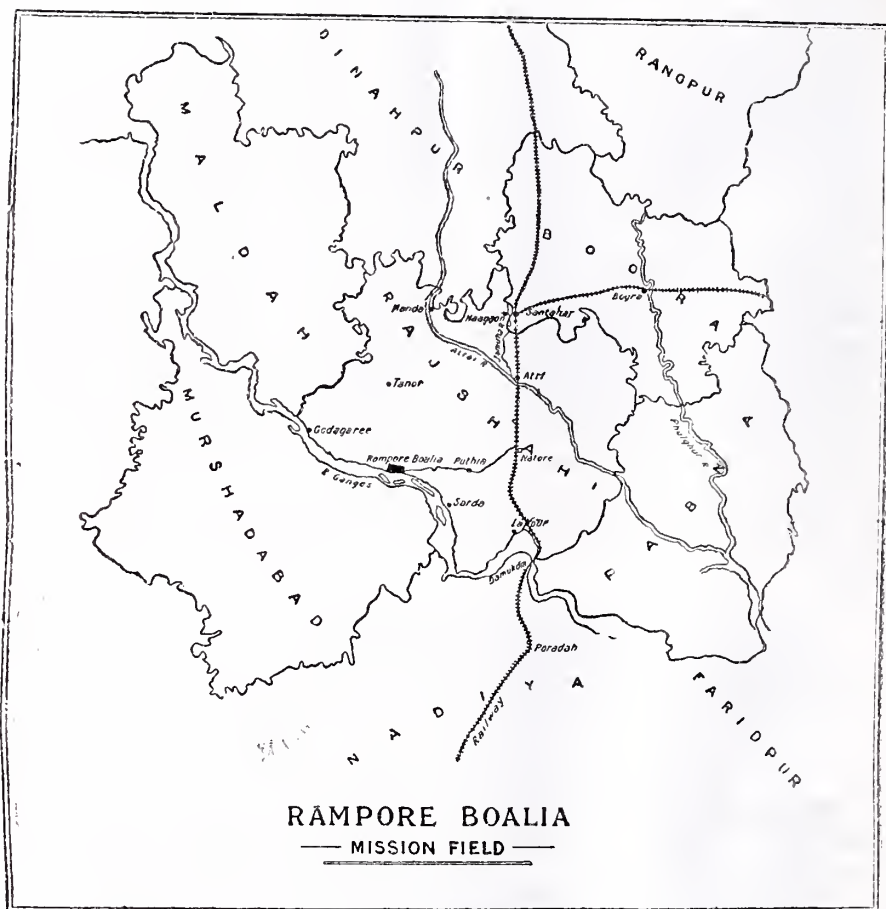
The Rampore Boalia work was begun in 1862 ; the first Missionary, a native of Bengal—the Rev. Behari Lal Singh—an able and devoted man.

The Decade 1896-1906.—Ten years ago there were three Missionaries at Rampore Boalia—Dr. Donald Morison, who went out in 1878 ; the Rev. Alfred A. Cooper, M.A., and Miss Brunton, who both went out in 1893.

Dr. Morison has since passed away, after more than twenty years of zealous medico-evangelistic work. Dr. Robert Morison, who is now at Naogaon, is continually meeting with some man or woman whose face lights up with pleasure on learning that there is on the field a son of the Doctor

Sahib, known so long all over the district, and affectionately remembered for his skill and kindness and Missionary devotion. Mr. Cooper, after a short service in Rampore Boalia, passed on to a post of much responsibility, which he still holds, that of Superintendent of the British and Foreign Bible Society's agents in Egypt. Miss Brunton is now in Calcutta in connection with another Mission. Naogaon is a new centre, occupied only last year, though visited again and again before.

The Rampore Boalia Christian Community was nominally larger



in 1896 than now. The Roman Catholics have drawn away a number of our people in the Borind villages,¹ and some others have had to be dismissed from connection with the Mission as incompetent or indolent and insubordinate. So that, though the memory of Dr. Morison and

¹ These Borind folks (ten or twelve miles from Rampore Boalia) have no great faith in Roman Catholicism, to which they are held (they themselves acknowledge) only by the tie of employment! Some of them have gone to another district (Pabna), and these have come under the influence of Baptist Missionaries, to whom they freely confess that their change of creed has been a blunder. There were no communicant members of our Mission in the Borind; they were merely (and loosely) adherents.

even of Behari Lal Singh has by no means died away, nor their faithful work been lost, the Mission at both centres is really now laying new foundations : in Rampore Boalia, Mr. Hamilton amongst the students in the Government College and Schools, and the educated men in the town, and Miss Moran amongst the women and girls (the Girls' High School has been reopened with some forty pupils) ; and Drs. Macdonald Smith and Morison settling down to take advantage of the great medical opportunity in the populous village district for which Naogaon will be an admirable centre.

The Work amongst the Students.—The Swadeshi movement (an uprising of anti-English feeling, springing out of vehement opposition to the division of the Province of Bengal), in which everywhere students were prominent, reached the students in Rampore Boalia.

At the Students' Sunday Evening Class the attendance fluctuates. 'The Bengali student,' Mr. Hamilton says, 'is a great puzzle. He comes one evening, develops a great interest in the lesson or in some question arising from it, waits for a private talk at the close, promises to come regularly, and you probably never see him again. A friendly professor brought his class one evening. A few of them came back. One student who attends very regularly would be quite nervous to be found in the Mission-hall alone with me. He waits outside till some one else—even a street urchin—has come in. For a less educated set of lads, Mr. and Mrs. Hamilton have been holding vernacular Sunday School classes in their own house and in the Mission Hall.

Yet the leaven is working. One educated man is reading the Bible with the Missionary. Mr. Hamilton finds Bibles, with every appearance of being read, in the houses of old University men (presented by the British and Foreign Bible Society in welcome recognition of success at examinations). And these men quite frequently give Bible lessons to their boys.

'One student who said he had not read it himself gave me a wonderfully good outline of the Gospel story. I have also occasionally found a boy who has been taught something about Jesus at home. As Sunday evening has become the time for sports, I am now trying to get up meetings on Saturdays. Older men do not readily come to meetings, but one gets at them in their homes. There are about a hundred lawyers in the town, many landed proprietors, teachers, doctors, hundreds of clerks. There is more benevolence amongst them than one would have expected. One gentleman is frequently seen distributing medicines to a crowd of the poor ; a long row of beggars in front of another house is a common sight ; while a pleader will provide food and lodging free to several students. One man keeps twelve, another twenty, and a third provides for thirty in this way. During the scarcity this year a native committee took considerable pains to organise relief work, and sell rice below the market rates. As a rule, they admit caste and other social and religious abuses to be wrong. I know half a dozen who have given some systematic thought to the Bible and have some reverence for it, but the tendency is to read into it unitarianism, or to add another incarnation to the Hindu avatars. Mohammedans do not so readily talk on religious matters. But I exchange books and papers with one Mohammedan gentleman ; another is reading the Bible in Arabic ; and several acknowledge that the Bible is one of their scriptures also.'

The Government College Librarian is a member of the little Congregation, and another new member is a Deputy Magistrate in the town. He comes from Calcutta, where he was for some time a Y.M.C.A. Secretary.

‘I have no paid assistant,’ Mr. Hamilton says. ‘The experience of Missionaries with assistants is very varied. One tells me he has only one preacher, and finds him more hindrance than help. Another says two or three good workers who could mix with the villagers on equal terms and sing them hymns would be worth a dozen Missionaries. An old Missionary advises me to train my own workers, and, if I have none to train, to wait till I have.’

Missionaries lapped in luxury.—‘Rice Christians,’ as not only Chinese Christians but Bengali Missionary assistants are often opprobriously called, is in some circles, where belief in Missions is unknown, *where Missionary success is indeed not desired*, transferred to the Missionaries themselves. A German Missionary in Murshadabad, the district across the Ganges from Rampore Boalia, heard it said at the table of an English planter that the senior Missionary in Rampore Boalia has a salary of £750, besides allowances for children, that our unmarried lady missionaries begin on a salary of £350, and the unmarried men on £450. The German Missionary asked Mr. Hamilton if these things were so, incredulous and anxious to contradict the story. But it is easy to start a slander, difficult to follow it up effectually; and no doubt the tale of Missionary wealth is still travelling round Murshadabad.

Village Work.—It is a refreshment to the Missionary to go out from the town to the villages near by, to preach to gathered crowds at markets and fairs. Mr. Hamilton has again and again had such itinerations, sometimes alone and sometimes accompanied by Dr. Morison, who dispenses to the sick and takes part in the preaching as well.

The two Missionaries spent a fortnight together in and round Natore, a town of 9,000 inhabitants, east from Rampore Boalia. ‘We encamped near the Law Courts,’ Mr. Hamilton says, ‘and in a few days a good number of patients had discovered the dispensary. While we were there the Commissioner arrived on inspection duty. He noticed a great falling off in the attendance at the civil hospital, and remarked on the way in which medical Missionaries attract the people. (The Commissioner’s “Division” consists of Rajshahi and six other “Districts.”)

‘In the afternoons we went to village markets. At one small market the crowd gathered round Dr. Morison, and I went off to the shopkeepers. They were at first shy, but I got them to talk about a Mohammedan priest whose funeral I met. Then the text lay at hand. I next saw Dr. M. on the verandah of a respectable house in the market, speaking to the people inside and out at the same time. I had a talk with a religious beggar whose handsome, thoughtful face attracted me. His dress was simply a long sack with his head and arms stuck through. He listened to everything I had to say, nodding assent. At another market a man who appeared to be a village schoolmaster said he had heard about the Bible from a Christian who used to be principal of the Rajshahi College. He had no quarrel with it, but all religions are the same. All rivers flow into the

sea, and all faiths lead to God. This comes from the popular Hindu "Divine Song," and drowns many a conscience. The Missionaries cannot understand Hinduism, he declared; it is too profound. Another man declared that Hinduism is very easy. Indeed, it is hard to escape salvation. A man whose son's name was Narayan (a name of God), when dying shouted "Narayan." The God heard him, and thinking it was a prayer, took him to heaven. This also comes from the Hindu scriptures.

'I cycled back to Rampore for the Sunday, arriving in the midst of a great turmoil. The goddess of learning was making a tour of the town. On Sunday the procession passed the hall twice, and some of the students were ready to defend the idol as an aid to worship; and two actually came for a subscription for the expenses. "It was only a holiday and a feast."

'During our second week in Natore the Mohammedans had their great sacrificial feast. (Their word for sacrifice has the familiar sound, "corbani.") Most of Dr. Morison's patients and others we had access to were Mohammedans, and they listened well. One young gentleman on whom we called was educated by the Roman Catholics in Calcutta. He thought there was much less gap between him and us, as we are not idolaters. Another visit was to a Brahmo family. Here the wife, a medical lady, is the breadwinner. In the outer room which opens to the street I had a long talk with the husband. Then the lady appeared from the rear and kept up a vigorous conversation. They were the only Brahmos in Natore. The Hindus did not like them, and their rudeness made her seclusion a necessity, but the English were quite different, she said. She was ten years my senior, but she insisted that I was her father. She stood all this time at the curtained door of the inner room, and if anyone looked in from the street, she ducked behind the curtain for a moment. They both spoke highly of the Bible.'

Describing the same fortnight in Natore Dr. Morison tells how he introduces his message by singing hymns :

'Some people were sitting on the verandah of a house adjoining the market. I went over, and noticing a Bengali Gospel in the hand of one of them, I asked him if he would not take a hymn book also, and offered to sing one of the hymns. They brought me a stool. A little crowd gathered round the verandah to listen. The hymn was about the wonderful love of the Loving One. I asked them if they understood. "How can we understand?" asked one of the villagers. When I went on to explain the Gospel they listened very well.'

Next day at the railway station, Dr. Morison sat down beside some of the station coolies gathered round a fire, who were singing some Hindu songs, accompanied by the native drum and cymbals. 'When a pause came, I offered to sing some hymns if they would accompany me on their instruments. I sang one with a native air which they soon were able to follow on their instruments. When it was finished they asked for another, and when the second hymn was finished they asked for five more! Then I told them the story of blind Bartimæus and the raising of Lazarus. We closed our little gathering with another hymn. The next day when I required coolies at the station I had no lack of willing offers!'

Presbyterian Church of India: Third General Assembly.—The Assembly includes sixteen Presbyteries, 14,830 communicants, and a baptised community of 47,201. A few Presbyterian Missions still stand outside. And when at this third General Assembly, held at Indore, Central India, a centre of the Canadian Presbyterian Mission, proposals for a

much larger union were tabled, objection was made that first the outside Presbyteries should be brought in. But ultimately a Union Committee was appointed with twenty members, all native Christians except the Convener and Vice-Convener (who are Missionaries), to consider, along with similar Committees appointed by other Churches and Missions, what steps can be taken towards the formation of a United Church of India. The discussion on this question brought the native Pastors and Elders to their feet, almost for the first time in the General Assembly. 'The birth-hour' of the Church of Christ in India, they said, had come. Some of them said—it is the voice of the new time, heard in India as in China—'We have been too long shepherded under the government of the Missionaries. Now we must ourselves be the shepherds of the sheep.'

The Missionaries are wisely yielding a large place to their Indian brethren. The Moderator of the Indore Assembly was one of the native Pastors of Bombay, the Rev. M. B. Nikambe. The Union Committee is almost entirely native. Such discussions as that on the vexed question of the admission of a polygamous convert to the Church are being largely decided according to Indian opinion. (A great diversity of practice and conviction was brought out in regard to the baptism of a man who had more wives than one before he became a Christian. The Assembly refused to prohibit the baptism of such men, leaving each case to the Session and the Presbytery to which the applicant belongs.) At the Communion Service on the Assembly Sunday, Sir Alexander Simpson, Mr. Samuel Smith, and two native Elders gave the bread and wine to the communicants. Our own Missionaries were unable to be present. Indore is far away from Rajshahi. But to them as to the home Church, the Presbyterian Church of India is full of promise and thanksgiving.

The National Missionary Society of India.—The formation of this Society—inter-denominational and composed entirely of Indian Christians— and its aim, the evangelisation of the 100,000,000 in India still unreached by any Mission, were mentioned in last year's Report. The Society has now chosen its first field, a Punjaub district (Montgomery) of 4,000 square miles, with a population of nearly half a million, of whom 66 were Christians at the last census, 17 of them native Christians. More than half of the people are Mohammedans. Sixteen offers of service have been made to the Society, which has already branches all over India. The Society has its own journal, *The National Missionary Intelligencer*.

II. NAOGAON.

Mission Staff.—Drs. J. A. Macdonald Smith and Mrs. Smith, and Dr. Robert Morison.

In the beginning of 1906 the two doctors took up their residence in Naogaon. They had been summoned to the Naogaon district a month before. Cholera had broken out and panic prevailed. The Sub-divisional Officer at Naogaon besought the help of the two doctors. Dr. Smith made Naogaon his headquarters, while Dr. Morison went to other parts of the cholera district.



NAOGAON: DR. SMITH'S TEMPORARY HOUSE AND THE TENTS IN WHICH THE MISSIONARIES FIRST LIVED



NAOGAON: A MISSIONARY ENCAMPMENT AND SOME VISITORS



RAMPORE BOALIA: BULLOCK GARIS



STEAMER AT RAMPORE BOALIA



NAOGAON: MARKET AT RIVER-SIDE



A TANK IN CALCUTTA

‘We were successful,’ Dr. Smith says, ‘in curing many cases. The epidemic seemed to decline from the time of our arrival. A Bengali Deputy Magistrate who was staying beside us during the epidemic, instead of encouraging the people to come to us for treatment as others in authority were doing, drove away those who came in our absence, when we were visiting the affected villages, because of his fear of infection. For the same reason he did not wash once while in the place. Nine months later we met a cholera patient whom we had raised out of a deep ditch, stone cold, and restored to life when he had been thrown out to die by his friends during the epidemic. He was most grateful, and has been telling others how we saved his life.’

The Work of the Year.—‘On January 1, 1906, the Medical Mission was opened at Naogaon. We camped on our new site, living and holding dispensary in tents. Before the beginning of the hot season we had two small thatched mud and bamboo houses for ourselves, as well as a temporary dispensary and houses for our workers and servants. While a large occupation of the year has necessarily been the building of the Mission house, we have been able to keep the dispensary open constantly, and our work is now fairly established. The Mission site is a mile from Naogaon nearer the railway. We have secured four acres of land, divided into two plots by the road. On one side of the road will be the Hospital, Dispensary, and workers’ houses, and on the other the Mission bungalow and servants’ quarters.’ The land is held on a permanent lease from the Nawab. The rent is about forty shillings per annum, about half the ordinary rent. ‘I should perhaps say that I am indebted to the Sessions Judge and the Magistrate of Bogra, both natives, the former a Mohammedan and the latter a Hindu, and also to the Bogra (Baptist) Missionary for pleading our cause with the Nawab, or there would have been indefinite delay, as the Nawab is a typical Oriental.’ No doubt the acknowledgment is just. But it ought to be said that both in these negotiations and in the building of the house, of which he was both architect and builder, Dr. Smith has shown patience, tact, resource, and business capability of a quite unique kind.

Two hundred thousand bricks were made on the Mission ground. The first sod for the foundation of the Mission house was cut on May 18; early in December the house was finished and occupied. It has cost £450, while the builder’s estimate was nearly double that sum. The Bengal Mission Council, not a few of whose members have had buildings of their own to see put up, congratulated Dr. Smith on the fitness and solidity of the house, and on the low price at which it had been erected. The building of the hospital will be a great part of Dr. Smith’s work during 1907.

The Patients.—Twenty-three in-patients (urgent cases) were accommodated on the verandah of the dispensary or in a neighbouring house. The out-patients numbered 6,163, of whom 1,415 were women. Including people treated in itinerations and in their own homes, the total individual patients numbered 6,469, of whom 1,505 were women. These sick folk came from 605 villages. One day of each week is reserved for women patients, seen by Mrs. Smith, who is a fully qualified doctor. On the weekly market-day in Naogaon a small house in the market is rented and opened as a dispensary.

The Evangelistic Work.—‘We have preaching at dispensary every day. Dr. Morison has a Bible-class for schoolboys in Naogaon on Sunday afternoons, and we have a Sunday School in one of the dispensary buildings every Sunday morning. A good proportion of those who attend are men. At our Sunday morning service we usually have a number of villagers. The dispensary is near the road, so that all our services attract outsiders.

‘Here is an encouraging example of what we hope results in many cases. One of our Hindu patients, an old man, seemed to take an interest in the preaching, and sent his son, a lad of eighteen or nineteen, to buy a Bible, the first Bible we sold in Naogaon. One evening after he was cured Dr. Morison overtook him on the road. He said he was still reading the Bible. “Before you came here I thought that I was on the right road, but you have been telling us that Jesus Christ is ‘The Way.’ But how can I know which path is right?” We hope he may come into the full light.’

A Naogaon Itineration.—Dr. Morison went out to camp at Badalgahhi, a police centre twelve miles from Naogaon. His own tent was pitched under a large tree close to the river, the Dispensary tent in a neighbouring field. The policemen from the surrounding villages came in the same afternoon to give their weekly reports. They were asked to announce the dispensary in their own villages, so that it at once became known to the people for miles round about.

Patients were treated in the forenoons (on successive days 25, 30, 50, 70, 60, 80, and so on), and in the afternoons Dr. Morison visited markets in the district, where he preached and sold Gospels, at one place selling as many as 250 one day and 130 on another day. He had good and friendly audiences (as many as 300 sometimes) even when amongst Mohammedans. His hymn singing is much appreciated, and quickly gathers a meeting. One Mohammedan to whom he spoke invited his neighbours to meet the Missionary. ‘I started with a hymn, after which they asked me to explain our religion. I took the hymn as my text, and spoke about Christ’s work as The Great Sin-bearer, The Way to the Father, The Constant Friend, The Mediator between God and Man. Then I led them shortly in prayer. I had a very attentive audience, and at the close one or two of them asked me some pertinent questions. They then sang some verses of one of their hymns. And so an interesting meeting ended.’

It is broadcast sowing. The fruit will yet appear.

Communion Services.—The Naogaon Missionaries have raised an old constitutional question. They are at a considerable distance from Rampore Boalia—thirty miles across country—with no communication by water or railway. And Mr. Hamilton cannot easily give them a Sunday. May they not be given the power of presiding at Communion service? The United Free Church meets the difficulty by conferring ministerial ordination on its medical Missionaries in India, who can then administer both Sacraments.¹ In that or in some other way the Naogaon brethren ask for relief from an inconvenience which will become more and more serious as the work grows at both the Rajshahi centres.

¹ The Lay Missionaries of the Irish Presbyterian Jungle Tribes Mission have the same power.

The Synod's Law and Historical Documents Committee is travelling in what is really the same question—the conditions under which an Elder may dispense the Lord's Supper in a Home Mission Station or a Preaching Station wherever it is difficult to procure the services of an ordained Minister. The rules under which this power will probably be given at home could no doubt be easily adapted to meet such a case as that of Naogaon on the Mission Field

LIVINGSTONIA.

The Synod has once and again commended the great United Free Church Livingstonia Mission to our people, because it is anxious that some practical acknowledgment should be made by us of the munificent help our own Missions have received during their whole history from friends in Scotland, most of whom were or are members of that Church ; because, also, the Missionary needs of Central Africa may well make a special appeal to those whose hearts are drawn to Africa by business ties, or by the Missionary memories and inspirations which surround the names of Moffatt, Livingstone, Mackay of Uganda, and many others, whose heroic lives and whose graves claim Africa for Christ. The Committee feels that even in the midst of its own financial difficulties it cannot refrain from saying that Livingstonia ought to have a larger place in the sympathy and generosity of our Church than it has yet secured.

It occupies a large and difficult country. 'One of our districts,' Dr. Laws says, 'is so rugged and mountainous as to have been denounced by a traveller as a piece of the Devil's engineering. In other places a rock-girt coast, with hamlets in secluded little bays, makes the work difficult, while the hot sandy plains on the Bandawe and Karonga shores, with paths running east to west, make the march along them very trying. Our whole area is, roughly, equal to England, including part of Wales. In the matter of accessibility, supposing Livingstonia to be Glasgow, you could visit a parishioner in Wick as soon as we could reach our farthest north village ; you could reach Land's End as soon as we could join hands with Dr. Elmslie ; westwards, part of a Glasgow congregation might be in San Francisco and as get-at-able as our teachers working at Chinsali.'

The Mission continues to receive much blessing. A recent Communion Service at Bandawe was attended by 3,000 people, 760 of them communicants, sixty of these newly baptised. One of the native elders at an immense open-air meeting told a remarkable story of revival in his own district. At an out-station in West Nyasaland (Katotos) there is a well-built brick schoolhouse, the unaided work of the people themselves. The second Probationer of the Church has just been licensed—'a thoughtful and earnest young man, a successful preacher and evangelist, who has already done good work both in teaching and in assisting in Scripture translation.'

An evangelist is being sent south to Rhodesia, whither many Christian Atonga folks from Nyasaland have gone in search of employment. The good reputation these Nyasa Christians have in their Rhodesian lands is illustrated by an incident in which one of them, unfortunately, shows badly. This man was being tried for stealing spirits. The magistrate was

told that the prisoner was a Tonga, of Nyasaland. 'Then the charge must be false,' he said, 'for they are Atonga who come here on Sabbath to worship, and they do not drink spirits.' It turned out, however, that this Tonga man was guilty.

The Mission has now a communicant membership of 3,311 and 3,527 catechumens. It is sufficiently organised to be face to face with problems emerging in other Mission fields.

The Presbytery of North Livingstonia has sometimes had to empower European Elders to dispense the sacraments at stations out of the reach of a Ministerial Missionary. It has been considering the question of a creed for the Presbyterian Church of Central Africa, a somewhat elaborate creed having been proposed. The Livingstonia Presbytery was opposed to the idea of a detailed statement of doctrine for the native Church, and resolved to consult the Blantyre Presbytery (the Church of Scotland Mission) as to whether 'for the European section of the community the "Articles of the Faith" of the English Presbyterian Church could not be adopted for the Europeans, or used as a basis for the preparation of a common creed and polity for all.'

Unhappily the Livingstonia Mission is harassed by the financial difficulties which distress every Mission to-day, just in the proportion in which the work is successful. How sadly familiar this is: the Home Committee has been compelled to call for a reduction of the estimates of expenditure. 'We reduced the estimates by £413,' the Missionaries say, 'but it is at the cost of reduced work and efficiency.'

CONCLUSION.

Such is the Mission story of the year, and besides some account of what has been accomplished during the past ten years. It is a record of wise and faithful labour in the field, to which there has been given much happy success. Nor, when we look back through a decade, should we fail to note with thankfulness an advance in the Missionary interest of the home Church, which has made it possible to increase the Mission band and to meet the necessarily enlarging demands of the work.

For several years the direction of the Committee to the Missionaries has been to arrest all extension of the Mission. That by itself is sufficiently distressing, when unparalleled opportunities have been summoning us to plant new stations in the districts assigned to us, and to reinforce every Mission agency. A new China with a feeling of helplessness and a mind and heart turned Westwards, to which it has been brought by immense disasters, asks every Christian Mission to go forward; sometimes asks such advance consciously in direct petition for a teacher, for a school, or even for a preacher and services, and always and everywhere asks by its needs as well as by its accessibility. But now—and it is this which brings the Committee to the Synod with a request for a definite instruction—not merely a halt in the work, but a step backwards seems imposed upon us.

The Committee is anxious to avoid an exaggerated description of the situation by which it is faced. Yet surely a position involving an actual abandonment of some agency of the Mission and the turning adrift of

some of the best of the native workers can only be spoken of as a Mission crisis.

The generous Challenge Fund of several years ago which cancelled a debt of some thousands of pounds and provided a Working Balance Fund, necessary in the early months of each year when the year's income has hardly begun to be gathered, is now exhausted, and the present year opened with a debt of more than £500. There have been in the past much larger deficits lying on the Committee's heart—as many thousands as hundreds to-day. And although the normal income is still £2,000 less than the expenditure of recent years, the Committee was prepared to grant the same appropriations to the Mission centres as have been made for two or three years, trusting on the one hand to a healthy development of self-support on the part of the native Church, and on the other hand to continued efforts in the home Church to bring expenditure and income together. But for the maintenance of existing work appropriations are now asked, amounting to something like £1,000 more than was given last year.

To some extent these larger demands are due to the fact that the Mission Colleges are sending out more preachers and thus manning the stations more adequately than before. But the main cause of an increased expenditure is the rise in the cost of living in China and Formosa and Singapore. Every necessary of life—rice for example—costs at least a third more than a very short time ago. If the promising young men of the native Church are to be attracted to the Ministry, and if our Colleges and High Schools are to secure efficient Chinese tutors, salaries must be—have had to be—considerably raised. Men cannot be expected to accept positions in which (as was the case with at any rate one preacher in the Swatow district until additions were made to salaries) they and their families can have nothing on their tables, week in week out, but a monotonous fare of rice gruel. To accentuate this greater cost of living silver has been steadily rising in value during the last year or two. Our appropriations have been made in pounds sterling. And the same number of pounds yields many dollars fewer than formerly. £100 used to represent more than 1,000 dollars. Now it yields scarcely 900 dollars.

So it comes about—from the increased cost of living and the diminished value in dollars of the same appropriation in pounds—that in Swatow £200 more is requested for the ordinary existing work than was granted a year ago; in South Hakkaland £150 more, in Singapore £50 more, while for the same reasons the Formosa Mission would require probably £250 more than last year's appropriation, Amoy £200 more, and North Hakkaland £50 more. But increased appropriations seemed to the Committee simply impossible, and they were refused, a decision which has caused so much consternation in the field, and evoked such representations of what it means to the Mission, that the Committee feels it must place the situation before the Synod, and ask for direction as to how it is to be met. Let the Missionaries say what a really diminished appropriation will involve.

'The increase in our wage list over last year,' says the Swatow Mission Council, 'amounts to upwards of \$800, due to the increases in the wages of preachers, given according to the recognised system of graduation, to the welcome accession to the rank of preacher of a class of students who have

completed their theological course, and to the increases of salary given last year to the College Tutor and the Head Teacher of the Middle School, in order to retain for a term of years the services of two men particularly fitted for these very important positions. This is expenditure to which we are absolutely committed. We have decided not to take in, without definite instructions from home, any more students to the College for the new year than will fill up the vacancies left by those who have passed out, in spite of the fact that we had before us nearly twenty other applications to which, but for the financial difficulty, we should have given a ready welcome. But we cannot meet the deficit [that is if the request for an increased appropriation is not to be granted] except by an absolute stoppage of some part of the work, or the dismissal of some employés, to whom we are by this time pledged for another year. The Council cannot face the responsibility of such a disastrous step without definite instructions.'

Mr. MacIver writes on behalf of the Wukingfu Mission Council:—

'We have very carefully gone again over the estimate we have sent home, and after cutting down every item as far as possible, we shall, on the appropriation you mention, have a deficit of about fourteen or fifteen hundred dollars. We had arranged with four promising young men to enter our Theological College, to be trained as preachers. Some of these have given up good situations; one gave up his farm and sold his implements to provide the necessary outfit. Now he is stranded, and thinks we have broken faith with him. Then with regard to the Hospital, the absence of Dr. Riddel [on furlough] adds to our burden financially as well as otherwise. Students are willing to come at their own expense when there is a doctor to teach them. Otherwise they have to be well paid for their services.'

Representations as unanswerable could be made, and will be made, from the other Mission centres. The Synod must now dictate the immediate policy. And if it bids the Committee (as the Committee would rejoice to be bid) not to stop any part of the work, the Committee pleads that that be done with a serious resolve that adequate measures will be taken in our Presbyteries and in our Congregations to add now £3,000 to the Mission income. It is certain that this larger sum would be gladly given by our people if they knew what is implied in its refusal. The workers in the field continually ask the prayers of the Church that the blessing of God may rest on their labours. *These prayers have not been withheld, and they have been abundantly answered.* The Church is in no mood to pray that the shower of blessing shall be stayed. It only requires its heart to be touched anew with the Missionary need and the Missionary vision, and the material equipment for the work will be readily supplied. The fields are white unto the harvest, never so much so as to-day. Are some sickles to be thrown down, and some labourers told to leave the field? It must not be!

Submitted on behalf of the Committee, by

ALEXANDER CONNELL, *Convener.*
WILLIAM DALE, *Secretary.*



MISSION HOUSE, SINGAPORE



MISSION CHURCH, MUAR

(Muar is a Singapore Mission station, 100 miles up the west coast of the Malay Peninsula)

[To face p. 96



RAJSHAHI: OXEN TREADING MUSTARD SEED



SWATOW: AT BREAKFAST



SWATOW: ROAD LEADING PAST COMPOUND

[To face p. 97]

APPENDIX A.

MINISTERIAL MISSIONARIES.

	<i>Arrival on the Mission Field.</i>	<i>Station.</i>
Rev. W. McGregor, M.A., D.D.	... 1864.	Amoy.
" *William Campbell, F.R.G.S.	... 1871.	Tainan, Formosa.
" *John C. Gibson, M.A., D.D.	... 1874.	Swatow.
" *Thomas Barclay, M.A. ...	... 1874.	Tainan, Formosa.
" *Henry Thompson ...	... 1877.	Amoy.
" *Donald MacIver, M.A. ...	... 1879.	Wukingfu, S. Hakkaland.
" *J. A. Bethune Cook ...	... 1881.	Singapore.
" *Wm. Riddel, M.A., M.D., Abd. ...	... 1881.	Wukingfu, S. Hakkaland.
" *Patrick J. MacLagan, M.A., D.Phil.	1888.	Swatow.
" *Murdo C. Mackenzie ...	... 1888.	Samho, N. Hakkaland.
" Duncan Ferguson, M.A. ...	... 1889.	Tainan, Formosa.
" *George M. Wales ...	... 1890.	Amoy.
" *J. Steele, B.A. ...	... 1892.	Swatow.
" *C. Campbell Brown ...	... 1893.	Chinchew.
" Campbell N. Moody, M.A. ...	... 1895.	Chianghoa, Formosa.
" Andrew Bonar Nielson, M.A. ...	... 1895.	Tainan, Formosa.
" *James Beattie, M.A. ...	... 1897.	Changpu.
" *David Sutherland ...	... 1898.	Suabue.
" Hope Moncrieff, M.A. ...	... 1898.	Engchhun.
" *William J. Hamilton ...	... 1900.	Rampore Boalia, Bengal.
" *Garden Blaikie, M.A. ...	... 1901.	Chaochowfu.
" William Murray, M.A. ...	... 1901.	Singapore.
" Alan S. M. Anderson, M.A. ...	... 1902.	Chinchew.
" Horace F. Wallace, M.A., B.D. ...	... 1903.	Swatow.
" *Stephen Band, B.A. ...	... 1903.	Wukingfu, S. Hakkaland.
" H. W. Oldham ...	... 1904.	Amoy.
" *John Watson, M.A. ...	... 1905.	Amoy and Formosa.
" W. B. Paton, B.A. ...	... 1905.	Wukingfu, S. Hakkaland.

MEDICAL MISSIONARIES.

Peter Anderson, L.R.C.P. & S. Edin. ...	1878.	Takow, Formosa.
*Alexander Lyall, M.B., C.M. Edin. ...	1879.	Swatow.
John F. Macphun, M.B., C.M. Glasg. ...	1882.	Samho, N. Hakkaland.
*Philip B. Cousland, M.B., C.M. Edin. ...	1883.	Chaochowfu.
*B. Lewis Paton, B.A. Lond., M.D., C.M. Edin., D.P.H. Camb. ...	... 1889.	Chinchew.
*Muir Sandeman, M.A., M.B., C.M. Edin. David Landsborough, M.A., M.B., C.M. Edin. ...	... 1894.	Suabue.
... 1895.	...	Chianghoa, Formosa.
*J. Preston Maxwell, M.B., B.S. Lond., F.R.C.S. ...	... 1899.	Engchhun.
*J. Laidlaw Maxwell, Jun., M.D., B.S. Lond. ...	... 1900.	Tainan, Formosa.
*John A. Macdonald Smith, M.B., Ch.B. Edin. ...	... 1900.	Naogaon, Rajshahi, [Bengal.]
Robert Morison, M.B., Ch.B. Edin. ...	... 1902.	Naogaon, Rajshahi, Bengal.
G. Duncan Whyte, M.B., Ch.B. Edin.	1903.	Swatow.

	<i>Arrival on the Mission Field.</i>	<i>Station.</i>
*J. Howard Montgomery, M.B., Ch.B. Edin.	1904.	Changpu.
Andrew Wight, M.B., Ch.B. Edin. ...	1907.	Chaochowfu.

MISSIONARY TEACHERS.

*Mr. William Paton	1881.	Swatow.
*Mr. H. F. Rankin	1896.	Amoy.
*Mr. Frederick R. Johnson	1900.	Tainan, Formosa.
*Mr. Henry J. P. Anderson, M.A. ...	1904.	Amoy.

* The asterisk before a name in the above lists indicates a married Missionary. The wives of the Missionaries have always been efficient Mission workers.

WOMEN'S ASSOCIATION MISSIONARIES.

Miss Catherine M. Ricketts	1878.	Chaochowfu.
Miss Georgina J. MacLagan	1882.	Changpu.
Miss Eleanor Black	1885.	Swatow.
Miss Annie E. Butler	1885.	Tainan, Formosa.
Miss Joan Stuart	1885.	Tainan, Formosa.
Miss Mary Harkness	1887.	Swatow.
Miss Liliash Graham	1888.	Chinchew.
Miss Margaret Barnett	1888.	Tainan, Formosa.
Miss Helen Lecky	1889.	Changpu.
Miss Janet Balmer	1890.	Wukingfu, S. Hakkaland.
Miss Lydia Ramsay	1890.	Chinchew.
Miss Annie N. Duncan	1893.	Chinchew.
Miss Margaret B. Macgregor	1893.	Amoy.
Miss Margaret Ross	1897.	Engchhun.
Miss Alice Laidler	1897.	Wukingfu, S. Hakkaland.
Miss M. Catherine Usher	1898.	Amoy.
Miss Mary Ewing	1898.	Engchhun.
Miss Jeanie Ewing	1898.	Engchhun.
Miss Marion M. Keith	1899.	Wukingfu, S. Hakkaland.
Miss Isabella E. Brander	1902.	Swatow.
Miss Margaret E. MacArthur	1902.	Chinchew.
Miss F. Constance Gillhespy	1902.	Chaochowfu.
Miss Jeannie Lloyd	1903.	Tainan, Formosa.
Miss Gertrude Wells	1905.	Chaochowfu.
Miss Aileen Moran	1906.	Rampore Boalia, Bengal.
Miss Edith Herschell	1906.	Changpu.
Miss Jeanie Mackay	1906.	Chinchew.
Miss Constance Herschell		Rampore Boalia, Bengal.
Miss Annie Symington		

[Miss Constance Herschell and Miss Symington go out to the field next autumn. Miss Symington will probably be appointed to Amoy.]

W.M.A. MEDICAL MISSIONARIES.¹

Miss Margaret Edith Bryson, M.B., Ch.B. Glasg.	1904.	Engchhun.
Miss Nina H. Beath, M.B., Ch.B. Edin....	1905.	Swatow.
Miss Louisa Graham Thacker, M.B.Lond.	1906.	Chinchew.

¹ Besides the four W.M.A. Medical Missionaries, two of the wives of the Missionaries are fully qualified doctors: Mrs. Garden Blaikie (Chaochowfu), M.B., Ch.B. Edin.,

The Mission Staff numbers 28 Ministerial Missionaries, 14 Medical Missionaries, 4 Missionary Teachers, 29 wives of Missionaries, 32 W.M.A. Ladies (including 3 Lady Doctors) ; resident at 14 centres.

N.B. Postal Addresses :—

For Amoy.—Amoy, *via* Hong Kong.

„ Chinchew.—Amoy, *via* Hong Kong.

„ Engchhun.—Amoy, *via* Hong Kong.

„ Changpu.—Amoy, *via* Hong Kong.

„ Swatow.—Swatow, *via* Hong Kong.

„ Suabue.—Suabue, *via* Hong Kong.

„ Chaochowfu.—Swatow, *via* Hong Kong.

„ Wukingfu.—Swatow, *via* Hong Kong.

„ Samho.—Swatow, *via* Hong Kong.

„ Tainan.—Tainan, Formosa, *via* Hong Kong.

„ Takow.—Takow, Formosa, *via* Hong Kong.

„ Chianghoa.—Shoka, by Tamsui, Formosa, *via* Hong Kong.

„ Singapore.—Singapore, Straits Settlements.

„ Rampore Boalia.—Rampore Boalia, Bengal, India.

„ Naogaon.—Naogaon, Rajshahi, Bengal.

[Put '*English Presbyterian Mission*' after the *Missionary's name*, but do not put the name of an inland centre—Chinchew, Engchhun, Changpu, Chaochowfu, Wukingfu, or Samho.]

Postage of letters : 1*d.* per half-ounce to Amoy, Swatow, and Hong Kong. From Amoy and Swatow a Mission messenger carries the mails to the inland centres (Chinchew, Wukingfu, &c.). To Singapore and Rampore Boalia also the letter postage is 1*d.* per half-ounce. To Suabue and Formosa the letter postage is 2½*d.* per half-ounce.

and Mrs. Macdonald Smith (Naogaon), M.B., Ch.B. Edin. Mrs. Barclay, Mrs. Lewis Paton, Mrs. Muir Sandeman, and Mrs. J. L. Maxwell are certificated nurses. All these ladies give invaluable expert help in the medical work of their centres. Miss Edith M. Paton, L.R.C.P. & S. Edin., who has been in charge of the Chinchew W.M.A. Hospital for more than six years, is about to be married to Mr. Oldham.

Mission Hospitals.

Income and Expenditure.

CHINA										JAPAN		INDIA	
FUKIEN PROVINCE					CANTON PROVINCE					FORMOSA		BENGAL	
Eng-chin	Chin-chew : General W.M.A. Hospital	Chin-chew : W.M.A. Hospital	Chang-pu	Swatow : General W.M.A. Hospital	Chao-chow	Suabue	Wu-kingfu	Sambo	Tainan	Takow	Chiang-hoa (six months)	Naogaon	Total
£ 1	£	£	£	£	£	£	£	£	£	£	£	£	£
1	—	—	—	114	12	—	3	—	61	1	1 15	—	386
25	—	—	—	82	40	—	3	—	29	29	0 5	—	424
28	—	—	—	41	45	8	4	—	169	—	84	3 10	412
10	—	—	—	—	—	—	—	—	103	—	—	—	113
16	—	—	—	71	129	7	—	—	103	14	6	—	412
13	—	—	—	—	3	—	—	—	32	—	—	—	48
1	—	—	—	—	15	—	9	—	1	—	—	—	67
91	—	—	—	308	214	—	96	—	469	44	92	5 10	1,323
A. Local :													
10	—	—	—	40	19	7	6	—	—	4	13	—	99
22	—	—	—	79	65	13	51	—	—	13	125	18	394
35	—	—	—	95	88	40	50	—	120	23	38	10	546
—	—	—	—	32	29	—	—	—	—	—	—	—	61
24	—	—	—	91	13	3	12	—	38	4	6	—	194
3	—	—	—	4	3	—	21	—	—	2	—	1 10	191
—	—	—	—	41	8	18s	5	—	122	13	1 10	—	191
94	—	—	—	382	225	—	131	—	280	59	183	31	1,445
—	—	—	—	130	194	—	52	36 10s	189	9	—	—	671
119	43	—	—	512	379	64	183	36	469	68	183	31	2,179
B. Drugs, &c. from England and Japan													
Total Expenditure													
25	43	—	—	204	135	49	87	36	—	24	81	54	738
Cost of Hospital to Mission Funds													
80	23	—	—	230	86	60	70	15	120	35	43	—	972
Hospital Beds													

* Shillings and pence are omitted.

Two Hospitals (Chinchev General Hospital and Tainan Hospital) met all their expenses, except the Medical Missionary's salary, by means of fees and local donations.

Medical Mission Statistics, November 1, 1905, to October 31, 1906.

Students, Patients, Operations, &c.

(101)

No.	CHINA										JAPAN			INDIA		Total
	FUJIKEN PROVINCE					CANTON PROVINCE					FORMOSA			BENGAL		
	Eng-chuan ¹ Hospital	Chin-chew ² General W.M.A. Hospital	Chin-chew ³ W.M.A. Hospital	Chang-pu ³ Hospital	Swatow: Swatow: General W.M.A. Hospital	Chao-chow: W.M.A. chowfu	Saube	Wu-kingfu	Samho ¹⁰	Taihan	Takow ⁴ month(s)	Chiang-Too-sia ⁵ month(s)	Nao-gaon ⁶ month(s)			
1	Number of Medical Missionaries	1	2	1	2 ⁷	1	1	1	1	1	1	1	2	17	2	
2	Number of Native Assistants	—	—	—	2	2	1	2	—	7	—	—	5	19	5	
3	Number of Students	7	—	—	9	5	8	7	—	—	2	5	—	49	—	
4	In-patients: Male	213	—	—	2,110	—	555	166	548	1,634	214	236	168	5,955	21	
5	Female	38	—	166	319	546	185	25	192	520	67	106	42	2,256	2	
6	Out-patients: Male	999	—	—	3,619	—	2,538	844	2,127	2,320	485	3,601	2,209	25,856	4,748	
7	Female	214	—	1,753	1,100	836	992	124	1,352	1,532	276	1,077	804	12,515	1,415	
8	Patients seen at home: Male	58	—	—	198	—	124	a	—	40	106	39	1	56	628	
9	Female	37	—	277	201	317	39	—	—	39	91	45	1	49	1,102	
10	Patients seen on Itinerations: Male	110	—	—	—	—	—	100	—	110	458	66	58	139	1,041	
11	Female	48	—	—	—	—	476*	—	—	50	307	60	47	39	1,127	
12	Total Individual Patients: Male	1,380	—	—	—	—	3,237	1,020	2,776	4,104	1,263	3,942	2,426	4,964	31,039	
13	Female	337	—	2,236	1,620	1,699	1,696	155	1,644	2,141	741	1,288	894	1,505	15,956	
14	Total Attendances, first and return	2,855	—	9,387	17,400	4,500	12,794	—	8,287	12,670	5,347	11,290	6,271	12,701	103,502	
15	Surgical Operations: General	78	—	256	598	79	182	—	223	654	215	315	160	105	2,865	
16	Eye	17	—	—	387	153	58	—	80	394	149	237	201	6	1,682	
17	Obstetric	5	—	—	7	60	15	—	7	7	—	12	—	—	113	
18	Dental	50	—	155	269	45	97	—	95	94	62	71	6	16	351	
19	Operations with Anesthetics	—	—	—	—	—	—	—	—	—	—	134	60	—	—	
20	Hospital Beds	80 ⁹	90	23	—	230	90	86	60	15	120	35	43	30	—	972

¹ Open only five months during the year; the new hospital opened in December 1906.

² Dr. Paton was at home on furlough during the year. Dr. Montgomery carried on the medical work for some months; but no figures have been reported.

³ The Changpu riot in February 1906 destroyed the hospital, which is now being reconstructed. Part of it has now been reopened.

⁴ Dr. Landsborough has both hospitals—Chiangtoa and Toa-sia—in his charge. The Toa-sia Hospital was open only in May and June; Dr. Landsborough and Mr. Moody being on furlough in the beginning of July. The Chiangtoa Hospital was open nearly seven months.

⁵ Dr. Whyte is Dr. Lyall's colleague in Swatow; but for a large part of the year he has been in Chaochow; Dr. Consland being at home.

⁶ Seen by Mrs. Blake in the country. Some of these were men, but no separate record could be kept.

⁷ It is the new hospital opened in December 1906, which has eighty beds. The beds at Dr. Maxwell's disposal during 1905-6 were probably never more than forty.

⁸ These figures represent nine months' hospital work. During three months Dr. Macpherson was visiting the stations.

CONTRIBUTIONS OF NATIVE CHRISTIANS.

	CHINA				JAPAN	STRAITS SETTLEMENTS
	Fukien Province	Canton Province			Formosa	Singapore
	Amoy	Swatow	South Hakkaland	North Hakkaland	Tainan	
Pastors' Salaries	\$ 4,170	\$ 4,302	\$ 340	\$ —	\$ —	\$ 430
Preachers' Fund	—	—	436	64	—	336
Home Missionary Fund ...	595	376	85	21	—	42
School Fees	— ¹	826	492	65	—	195
For Local Expenditure ...	—	6,171	1,056	261	—	925
Building Fund	—	269	42	3	—	—
Reading Room	—	—	—	—	—	327
Christian Association ...	—	—	—	—	—	129
Preacher's Fund, Building, &c.	4,912	—	—	—	—	—
Total	9,677	11,943	2,451.12	415.17	12,000	2,384
Average per Member ...	4 $\frac{1}{2}$	4 $\frac{2}{5}$	nearly 3	nearly 3	4	7 $\frac{3}{5}$

¹ No return of School Fees.

NATIVE WORKERS.

	CHINA				JAPAN		STRAITS SETTLEMENTS
	Amoy	Swatow	South Hakkaland	North Hakkaland	Formosa		Singapore
					Tainan	Chiang-hoa	
Ordained Chinese Ministers	19	10	3	—	4	2	1
Preachers : Number ...	61	51	25	12	35	15	8
Teachers in Mission Day Schools	21	49	—	6	16	1	1
Teachers in Theological Colleges	2	2	1	—	3	—	—
Teachers in Anglo-Chinese Colleges	10	—	—	—	—	—	—
Colporteurs	6	—	2	2	—	—	1
Chapelkeepers	42	11	—	—	2	4	6
Elders	78	—	29	—	—	—	11
Deacons	93	—	53	—	—	—	10
Biblewomen	—	—	—	—	—	—	2



ORCHARD ROAD, SINGAPORE

(The right-hand building is a licensed opium shop, the building on the left hand is a licensed grog shop)



A CHINESE MEDICINE SHOP



TEASING THE WOOL, WEAVING AND MAKING THREAD

*GROWTH OF MEMBERS, JANUARY 1 TO
DECEMBER 31, 1905.*

—	Amoy ¹	Swatow	South Hakka ²	North Hakka	Formosa	Singapore	Totals
Communicants, January 1, 1905	2,124	2,552	868	161	2,942	312 ³	8,959
Adult Baptisms	147	288	54	11	245	31 ⁴	776
Received to Communion (Baptised in Infancy)	16	44	15	—	22	2 ⁵	99
Received by Certificate	30	6	8	—	94	37 ⁶	175
Restored to Communion	—	9	—	—	—	—	9
Total Received	198	347	77	11	361	70	1,059
Deaths	84	74	18	1	—	6 ⁷	183
Gone elsewhere	32	29	16	—	—	60 ⁸	137
Excommunicated	10	—	—	—	—	—	10
Net Increase	72	221	36	10	159	4	502
Communicants, December 31, 1905	2,196	2,773	904	171	3,101	316 ⁹	9,461
Members under Suspension	126	120	49	4	158	25 ¹⁰	482
Children Baptised during the year	108	247	41	8	201	21	626
Children received	—	—	—	—	—	6	6
Baptised Children, December 31, 1905	1,258	1,505	529	39	2,407	213	5,951
Total Membership, Adults, and Children	3,580	4,398	1,482	214	5,666	554	15,894
Worshippers, not members	1,611	—	—	—	—	450	—
Total Christian Community	5,191	—	—	—	—	1,004	—

¹ The Amoy figures are from March 1905 to March 1906. In Amoy and its out-stations there are 748 Communicants; 214 in Engchhun and its out-stations; 661 in Chincheu and its out-stations; and 501 in Changpu and its out-stations; besides the Communicants in the Home Missions, 74 in all, half of whom belong to our Mission, half to the American Reformed.

² The South and North Hakka figures are for the years October 1905 to October 1906. Of the 54 South Hakka adult baptisms, 15 were of women; there were 7 women out of the 15 received to Communion, having been baptised in infancy. Of the total membership at October 31, 1906 (904), 241 were women.

³ Of whom 101 are women.

⁴ Of whom 6 are women.

⁵ Of whom 1 is a woman.

⁶ Of whom 6 are women.

⁸ 8 women.

⁹ 106 women.

⁷ 1 a woman

¹⁰ 1 woman.

APPENDIX B.

THE TWENTY-EIGHTH ANNUAL REPORT

OF THE

WOMEN'S MISSIONARY ASSOCIATION.

THE year 1906 has been an eventful one for our Women's Missionary Association, and on the whole, in spite of anxieties and disappointments, a prosperous one. Our Mission for the first time suffered serious loss at the hands of the Chinese. Early in February came a cablegram with the

news of a riot at Chaugpu and the destruction of the Mission buildings, but at the same time mentioning the safety of the Missionaries. It is unnecessary to dwell upon the details of the riot; they have been graphically set forth in Rev. H. W. Oldham's 'Six Days in a Chinese Yamen,' and Rev. J. Macartney Wilson's 'Story of the Riot.' Though our Ladies' House and Girls' School have been looted to the very doors and windows, and the work among the women and girls has been practically at a standstill during the year, we remember with thankfulness that our ladies were out of the city and that the girls had dispersed for the holidays. It is a comfort, too, to think that the troubles did not originate with the people of the place, and that the mandarins were friendly to us.

On the other hand, the past year has seen a fresh start made at Ram-pore Boalia. Miss Moran sailed for India in January; she soon began visiting the women, when her previous knowledge of Hindustani often came in useful, and she received a warm welcome. She has, of course, had to give her time to the study of Bengali, but there is already a prospect of soon starting a Girls' School, and two teachers are engaged. Moreover, another lady, Miss Constance Herschell, has offered for India, and we can look forward hopefully to the development of our work there.

There have been times when it seemed as if no suitable candidates could be found for our work abroad; but now we thank God that so many have come forward whom we were glad to accept. Miss Edith Herschell, Miss Jeanie McKay, Miss Anne Symington, Miss Constance Herschell, and Dr. Louisa Thacker are our new Missionaries. Of these, Miss E. Herschell, Miss McKay, and Dr. Thacker have already arrived in Amoy, where they are to study the language before going to their appointed stations. Of the others, a special interest attaches to Miss Symington as being the first of the Girls' Auxiliary to engage in Mission work under the Women's Missionary Association. She is at present training in Glasgow, and Miss C. Herschell in Edinburgh, preparatory to sailing next autumn. So many new Missionaries does not, alas, mean development and extension of our present work. They do not even fill all the vacancies that have occurred. For in Amoy, Miss Gordon has left us to be married to the Rev. Stephen Band, and Miss Henderson to be married to the Rev. John Watson, while we expect soon to lose Dr. Edith Paton, of Chinchew, owing to her engagement to Rev. H. W. Oldham. Our best wishes go forth to them all, and we feel sure that as Missionaries' wives they will continue to further the cause that has been so dear to them.

The work in Amoy, indeed, would have been sadly crippled if it had not reaped some benefit from the Chaugpu riot. At the time it occurred Miss Lecky happened to be in Amoy, and there she remained, helping in the Girls' School and taking over the sole charge of the Kindergarten, which had been moved into the Ladies' House. As Miss MacLagan's furlough was more than due, she came home in the spring. It was only towards the end of the year that Miss Lecky was able to revisit Chaugpu and see the sad change that had been wrought.

We regret to say that owing to difficulties connected with the site—

the refusal of the Chinese to remove a road which divides it—the new Girls' School at Amoy is not yet begun.

At Chinchew, Miss Ramsay being absent on furlough for the greater part of the year, the general work was carried on by Miss Duncan and Miss Macarthur, the former taking charge of the Girls' School, and the latter of the Women's School, the country visiting, and the bookshop. On Miss Ramsay's return in the autumn, she at once set off to visit some country districts towards the north. Dr. Edith Bryson had, at first, to give her time to study, but happily she had passed her second examination in the language before Dr. Edith Paton's illness in the autumn. The new school buildings were finished and preparations for the new Ladies' House had been begun. The house will draw heavily on our Building Fund, owing to its having to accommodate six ladies, and owing to the greatly increased cost of building; but it is urgently needed.

In Engchhun Miss Ross has bravely carried on the work single-handed, as the time had come for the furlough of the Misses Ewing. Her heart was gladdened by the healing of the Engchhun schism, which had affected our work as well as that of the Foreign Missions.

Miss Harkness was able to return to Swatow in the spring, and take up again, with Miss Black, the superintendence of the many primary schools, the teaching of the women, and the country visiting. Miss Brander has had the joy of seeing a revival in the Girls' School, in which Miss Ricketts took a part. Dr. Nina Beath began her medical work in January, and on April 10 took over the Women's Hospital, though she is still busy with the language. Two of the women students have been appointed her assistants, and both here and at Chinchew it is pleasant to find how satisfactory the students have been. We owe much to Mrs. Lyall in connection with the medical work. She still keeps the hospital accounts and superintends the hospital buildings, and when a difficulty arose as to where Dr. Beath could be accommodated, she gave her a home in her own house.

At Chaochowfu the new school buildings are finished and in use. Miss Ricketts celebrated her sixty-fifth birthday at Taiyong, and though she was ill in the early part of the year she was at work again in the autumn. Miss Wells is still busy with the language, but Miss Gillhespy has passed her second examination, and is now able to give her whole time to the work.

At Wukungfu Miss Keith has been absent on furlough; Miss Balmer has taken the country visiting, &c.; and Miss Laidler has had charge of the schools, and these have been very full. Some building has been done in connection with the Boarding School, and a piece of ground in front of the school has been kindly lent by the Foreign Mission Council for use as a playground.

In Formosa, owing to the earthquake at Kagi, our ladies suffered much from nervous strain, the shocks being severely felt in Tainan and continuing for many months. Much damage was done to the roof and ceilings of the Ladies' House and Girls' School, and Miss Butler and Miss Lloyd remained in the city during the hot season to superintend the repairs. A new feature in the school is the teaching of the Japanese

language, which has been made compulsory by the Japanese Government. Miss Lloyd having now passed her second examination in the language, and Miss Stuart having returned to Formosa, it is hoped that there may soon be development of the work—the Chiang-hoa district being in view.

For the spiritual results of the year's work we must refer our readers to the reports of the Missionaries themselves. As to their own toil and weariness, their own difficulties and perplexities, the dangers to which they are from time to time exposed, the reports are silent; but about the work itself, whether it be healing of the body or healing of the soul, they are eloquent as to much accomplished, much encouragement and joy in the present, and much hope for the future. If we read these reports with the Prayer Union Card in our hand, they will give a wonderful reality to the outlines sketched on the card, they will also show us how richly God has answered the petitions of the past year, and they will be the best incentive to our 'continuing instant in prayer.'

Work at Home.—With all its encouragements as regards the Home Work, we confess to a sense of loss when we look back on the past year. Early in January Lady McClure, one of our Vice-Presidents and a generous donor to the W.M.A., was suddenly called Home. In December the Committee was reluctantly compelled to accept the resignation of our beloved and invaluable secretary, Mrs. Mathews, owing to serious illness. Of all that she has been to the W.M.A. it would be impossible to speak here. Suffice it to say that the Home Work owes much of its wonderful development in recent years to her power of initiative and organisation, as well as to her loving spirit and untiring energy.

To the great regret of the Committee, Mrs. Robson resigned her secretaryship of the Prayer Union, which she had carried on so successfully for more than eight years. We were very glad when Mrs. Moinet accepted the vacant post. Owing to removal from Hull we have lost an able and devoted Presbyterian Secretary in Mrs. Slade, but we rejoice in the appointment of Mrs. Train in her place. In the person of Miss Oldham the Committee has gained an official representative of the Girls' Auxiliary. It has also welcomed Mrs. MacEwan as a new Vice-President; while on the Executive Committee we have had to part with Mrs. Blake on expiry of office, but have gained Miss Morison.

As the Annual Meeting of the W.M.A. was to be held in Liverpool, there was a Spring Meeting in London, at the Marylebone Church, on March 30. Miss Ramsay and Miss Keith gave addresses on the work at Chinchew and Wukingfu; and the Misses Ewing, who had just arrived from China, were present. The Twenty-seventh Annual Meeting was held on May 8, in St. George's Presbyterian Church, Liverpool; the Moderator of the Synod, Rev. J. B. Meharry, D.D., was in the chair. Miss Keith and Miss Ramsay were again the only Missionaries who spoke, but Mrs. Mathews brought the work in India before the meeting. On the platform were Miss Stuart, Miss Usher, and the Misses Ewing, besides Missionaries of the Foreign Missions and their wives. It was a great disappointment that the President, Mrs. J. E. Mathieson, could not be present at these meetings; Mrs. Lundie, however, presided at the

ladies' conference in the morning of May 8, when Mrs. Charles Macdonald of Bowdon and Mrs. Calthorpe showed how a branch meeting should, and should not, be conducted, and three members of the Liverpool Girls' Auxiliary answered 'Objections to Foreign Missions.' The papers then read by Mrs. Beattie of Changpu and Miss Maxwell of Liverpool appeared afterwards in the July number of *Our Sisters*. As usual, these meetings were well attended, and were a means of refreshment and strength to our W.M.A. members.

The Valedictory Meeting was held in Regent Square Church, on October 11, to bid farewell to five Missionaries—Miss Stuart and Miss Ramsay, returning to China and Formosa after furlough, and Dr. Thacker, Miss Herschell, and Miss McKay, going out for the first time. Miss Keith and Miss Usher were also present. Each of the outgoing Missionaries addressed the meeting, and Miss Craig spoke the farewell words.

The usual Annual Conference of the Liverpool branches was held on February 21, when fully 300 ladies were present. The Annual Meeting of the Manchester branches took place early in March, when Miss Stuart, of Formosa, addressed a crowded audience. For the Annual Conferences of the Girls' Auxiliary the reader is referred to Miss Oldham's report, a welcome addition this year to the other reports of the W.M.A. Special mention must also be made of the meeting held in honour of the 25th Anniversary of the St. John's Wood branch, when, after an address by Miss Ramsay, a thank-offering of £50 was presented to Mrs. Monro Gibson, to be given to some special object of the W.M.A. It is to this branch that we owe the Prayer Union Cards, the Thank-giving Boxes, and the Missionary Literature Circles.

Like 1905, the past year has been singularly rich in deputation work. Throughout January Miss Stuart continued to address meetings in the Newcastle Presbytery, where she had been at work before Christmas. In February Miss Keith took the meetings in the Durham Presbytery, after which she passed on to similar work in Yorkshire. At the same time Miss Stuart was in London, where she took seven meetings, and then went to Manchester for the Annual Meeting of the branches in that Presbytery. Miss Ramsay then took up the London work, and addressed fifteen meetings in North London and ten in South London. Miss Keith spoke at three meetings at Aldershot in April, and at two in Reading in November.

From October onwards Miss Maclagan, Miss Usher, and the Misses Ewing were all hard at work. The Liverpool Presbytery fell to Miss Maclagan's share, and she addressed twenty-four meetings. She also took some meetings in London in December. Miss Usher was appointed to North and South London, where she spoke at sixteen meetings, including the Conference of the Girls' Auxiliary on November 3. She then went on to Manchester, and took fifteen meetings in that Presbytery. Miss Mary Ewing went to Bristol, where she visited ten out of the twelve branches, but the actual number of the meetings she held was about twenty. From Bristol she passed to Durham, where, in the space of ten days, she addressed the thirteen branches in eleven meetings, besides two others. To Miss Jeanie Ewing we owe a thorough visitation of the Northumberland Presbytery.

The example of Liverpool and then of London in forming Visiting Committees has been followed during the past year by the W.M.A. in the Durham Presbytery, and we have encouraging reports from each of these centres. The London Report states that thirty meetings were held, and were addressed by twelve ladies. Miss J. P. Craig, in addition to some London meetings, attended the W.M.A. Conference, held at Leeds in October, for the purpose of electing a new Presbyterial Secretary for Yorkshire, and while in the North she visited Sheffield, Harrogate, and Hull, as well as Leeds. In the Liverpool Presbytery five ladies took fifteen meetings, and one of them, Mrs. Molyneux, visited the Berwick Presbytery, and there addressed three meetings. The Durham Visiting Committee began work in July, and is steadily growing. Mrs. Phorson, the Convener, read papers at four out of the six meetings held.

The new branches formed during the year 1906 are Northwood, in the Presbytery of London North; Arthur's Hill, in the Newcastle Presbytery; and Bath, in the Bristol Presbytery. Seven of our Churches support their own Missionary.

Treasurer's Report.—At the close of another year we have again cause for thankfulness to God for the financial position of the Association. Although there has been some falling off in the amount received through Associations, this is almost compensated by the increase in donations and from Thanksgiving Boxes. The expenses have on the whole been somewhat less than those of last year; and, after transferring £300 to the special account for building, our accounts close with a balance in hand of £2,741 0s. 8d. That this is in excess of the balance of the previous year is largely accounted for by decreased expenditure in some departments of the work.

During the year a sum of over £100 was generously contributed to provide new outfits for the ladies who suffered loss through the riots in Changpu.

The Building Fund had at the beginning of the year a balance for various purposes of £1,652 13s. 2d., and to this has been added contributions for the Amoy School (£110 12s. 6d.), and for rebuilding at Changpu (£48 2s.), together with the amount of £300 transferred from the General Fund, as stated above. After deducting the drawings of the year for building at Chinchew and Chaochowfu, a balance remains of £1,288 14s. 8d.

A further transference from the General Account will probably be necessary to complete the buildings promised for Amoy and Chinchew.

Thanksgiving Boxes.—Mrs. Skinner reports that during the past year 241 new boxes have been sent out, and that six Congregations have taken boxes for the first time. In 96 Congregations meetings for box-openings have been held. Last year 2,011 boxes brought in £543 12s. 2d., showing an increase of £43 2s. 11d. This increase has far more than made up for the losses of the two previous years. During the thirteen years the boxes have been in circulation they have raised the sum of £5,310 12s. 8d.

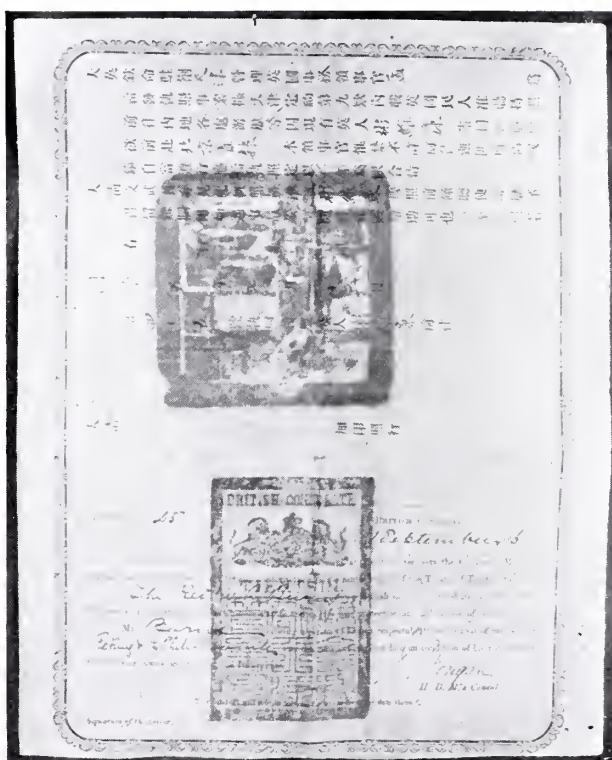
Girls' Auxiliary.—The membership of the Girls' Auxiliary has increased by nearly a hundred during the year; there are now 305 names



5
SORTING OUT TEA-LEAVES



A RELIC OF MR. BURNS: HIS NEEDLE CASE



A RELIC OF MR. BURNS: HIS PASSPORT, DATED 1866

on the roll. A new branch has been formed in Wallace Green Church, Berwick.

A missionary 'At Home' was held in Streatham Church Hall, preceding the Valedictory Meeting on October 10, with a view to making the girls personally acquainted with the Missionaries, eight of whom were present.

An interesting Conference was held on November 3, in Marylebone Church Hall. The morning was devoted to business and discussion: in the afternoon there were addresses from Miss Usher (Amoy), and Miss Rouse, and an animated dialogue between a Missionary (Miss Lena Johnston) and her Chinese hearers, illustrating the importance of training native Biblewomen.

The Liverpool branch also held their Conference on November 8, in the Hall of Trinity Church, Cloughton. Addresses were given by the President (Miss Oldham) and Miss Davies Colley. A specially interesting feature was a debate on the prevailing apathy to Foreign Missions among girls.

The success of the Central Study Bands held last winter in London and Liverpool, taking up respectively Japan and India, encouraged the members to resume them this winter; that in London taking up the study of Comparative Religion, and Liverpool Japan. The Newcastle Branch has also formed a Central Study Band with Japan for its subject.

The St. George's, Sunderland, Branch has been studying India, and the Prospect Street, Hull, Branch, China and Formosa. Three bands have been formed in Wallace Green, Berwick, which are taking up respectively Africa, India, and the South Sea Islands. The Grimsby members did much to secure the success of a Missionary Exhibition in the spring.

In connection with the Hospital Scheme, boxes were sent to Chin-chew, Engchhun, and Swatow, and parcels also to Wukingfu and Chaochowfu. But the number of Congregations taking part in this work was still small: it is hoped that many more may do so during the coming year.

Baby Band Report for 1906.—In its first complete year of existence the Baby Band has made good progress. The members on the roll at the end of the year were 529. We must start 1907 with only 475, as 54 little members last year reached the mature age of five years, and so pass out of the Band.

We have branches now in 42 Churches, representing every Presbytery but one. The new ones formed last year are: London—Regent Square, Redhill, Willesden and Tottenham; Liverpool—Mount Pleasant; Morpeth; Windsor Place, Cardiff; Trinity, Newcastle; Carlisle; St. George's, Sunderland; and Nechells, Birmingham.

A friend sent a specimen card and papers about the Baby Band to Australia, and last April Mrs. Strachan, of the Presbyterian Women's Missionary Union of Victoria, wrote to us for fuller particulars. We hope that they may start a Band and have much success.

Literature.—The circulation of *Our Sisters in Other Lands* has increased during the year, and now stands at 13,000 quarterly. Owing to

changes in the Publication Office of our Church, new arrangements had to be made for the distribution of the magazines, and Mrs. J. M. Blake, of Wallington, has undertaken this work, to whom all orders and payments should be made.

Miss Burn reports : This year has been the most successful in regard to the sale of Literature, exceeding by more than £25 last year's sale. This is mainly due to the indefatigable efforts of our Missionaries who are home on furlough, who have taken large quantities of tracts and books with them to their meetings in the different Presbyteries. We ask them to accept our warmest thanks. We have had several new photographs this year: the Misses Barnett, Keith, Ramsay, Stuart, Herschell, Mackay, Moran, and Dr. Louisa Thacker; and the first series of W.M.A. postcards have been a great success. The total receipts this past year have amounted to £46 4s. 5d.; the expenditure has been £25 2s. 10d.; leaving a balance in hand of £21 1s. 7d.

Prayer Union Cards.—Mrs. Moinet reports: The total number of cards issued during the year, including grants to the Christian Endeavour Society and others, was 8,163, as against 8,098 in 1904-5. Cards were taken by 142 Congregations, which is somewhat below the previous year. It is most earnestly to be desired that a branch of the Prayer Union should be established in each of the 345 Congregations belonging to our Church in England; then all would partake in the privilege, and a largely increased blessing would result.

Missionary Letters, &c.—Missionary intelligence, copied at various centres, has been sent regularly to each branch association for use at the monthly prayer-meetings. Miss Oram reports that the lantern slides continue to be popular, and during the year were used at fourteen different places in the Bristol, Durham, Liverpool, London, and Newcastle Presbyteries. Miss Kirkaldy states the curios have been exhibited at 24 meetings, representing the Berwick, Bristol, Durham, Liverpool, London, Newcastle and Yorkshire Presbyteries. During last year Miss Matheson kindly handed over to the W.M.A. her collection of Chinese costumes, and these have been shown at 10 meetings in the Presbyteries of Durham, London, Manchester and Yorkshire.

From year to year these reports of the work at home certainly show steady progress under a succession of faithful workers. In themselves the reports are little more than the record of facts and figures, but they represent a vast amount of loving sympathy and interest, and of actual work done in the furtherance of Christ's kingdom. And just as we at home are cheered by the news of spiritual results abroad, so we would fain hope that our Missionaries will be helped by the thought of those who work and pray at home. May God grant to them and to us more of His abiding presence, that we may all bear more fruit to His honour and glory.

LETITIA MATHIESON, *President.*
ALICE VOELCKER, *Recording Secretary.*

THE FOREIGN MISSIONS FUND *in account with the* TREASURERSHIP COMMITTEE.

[illegible]

* Exclusive of £102 15s. 11d. contributed for the Livingstonia Mission.

† Exclusive of 73 14s. 10d. contributed for the Livingstonia Mission.

THE YOUNG PEOPLE'S SUABUE MISSION FUND *in*
Dr. *For Year ended*

					£	s.	d.
To Dr. Balance from last year...	...	...	...	...	303	8	7
„ Salary of Rev. D. Sutherland	...	...	...	...	320	0	0
„ „ Dr. Muir Sandeman	...	...	...	...	350	0	0
„ Suabue Mission—					£	s.	d.
Salaries of 8 Native Preachers	...	...	...	...	87	9	5
„ 4 Chapel-keepers	...	...	...	...	16	1	2
„ Personal Teacher	...	...	...	...	10	16	7
Travelling Expenses	...	...	...	...	32	16	6
General	...	...	...	...	14	8	11
Rents, Repairs, Building and Furnishing of Chapels	...	...	...	...	41	7	10
Hospital Expenses (<i>less</i> receipts)	...	...	...	...	67	18	5
					270 18 10		
<i>Less—</i>					£	s.	d.
Native Contributions to Preaching Fund	...	...	...	...	34	8	8
School fees (<i>less</i> grants to teachers)	...	...	...	...	0	5	5
					34 14 1		
					236 4 9		
„ Medicines for Dr. Sandeman	...	...	...	...	51	13	6
„ Home Expenses, and Cost of <i>Quarterly</i>	...	...	...	...	55	11	3
					107 4 9		

£1,316 18 1

account with the TREASURERSHIP COMMITTEE.

DECEMBER 31, 1906.

Cr.

	£	s.	d.	£	s.	d.
By Societies for General Fund—				741	12	9
„ Donations, Per Rev. D. Sutherland, for Suabue High School—						
Miss Hill, Glasgow	5	0	0			
Hugh Brown, jun., Esq.... ..	3	0	0			
Laurence Brown, Esq., Glasgow	5	0	0			
Collection, Cowcaddens United Free Church, Glasgow	1	18	6			
J. H. Dickson, Esq., Glasgow	1	0	0			
Friends at Reoy United Free Church, Caithness ...	1	0	0			
John Keith, Esq., Wick... ..	0	5	0			
Rev. P. R. Mackay, D.D., Wick	0	5	0			
A. Mowat, Esq., Wick	0	10	0			
Geo. Jamieson, Esq., Wick	1	0	0			
James Duncan, Esq., Wick	1	0	0			
Angus Mackay, Esq., Lybster	0	10	0			
J. Patterson, Esq., Glasgow	2	0	0			
George Roger, Esq., London	10	0	0			
A. G. Mitchell, Esq., Liverpool	2	0	0			
‘Friend,’ Liverpool	1	0	0			
John Robertson, Esq., Glasgow	1	0	0			
J. J. Evans, Esq., Rockferry	1	1	0			
Master A. Fergusson, Southend	0	5	0			
Mrs. Grant, Glasgow	5	0	0			
Mrs. Bole, Glasgow	2	0	0			
				44	14	6
„ Donations for General Fund, Rallies, &c.				99	17	11
„ Dr. Balance				430	12	11

£1,316 18 1

DONATIONS AND LEGACIES

(Foreign Missions Fund)

	£	s.	d.	£	s.	d.
<i>Scottish Auxiliary Association</i>				2,248	4	7
<i>Readers of The Christian</i>				100	0	0

For Special Objects—

Balance of Self-Denial Offerings of 1905, for			
Typhoon Fund	4	16	5
Dr. A. H. F. Barbour, for Chianghoa Hospital ...	454	1	0
" " " Church ...	50	0	0
Two Workers—			
For Primary Boys' School, Chinchew ...	15	0	0
" New Work at Engan	15	0	0
Jasper Young, Esq., for Hokkien Church, Singapore	25	0	0

563 17 5

Legacies—

From late Isaac Henderson, Esq.	766	17	6
" G. Hetherington, Esq.	1,333	4	7
" D. Macandrew, Esq.	50	0	0
" Wm. Wallace, Esq.	90	0	0

2,240 2 1

Donations—

W. Ainslie, Esq. (2 donations)	3	0	0
'Anonymous'	2	10	0
'Anonymous'	5	0	0
'Anonymous,' Keswick	1	0	0
'Anonymous'	50	0	0
Miss J. Armstrong	5	0	0
Miss M. Beveridge	0	5	0
W. Cox, Esq.	1	1	0
Thomas Cuthbertson, Esq.	100	0	0
'David'	250	0	0
Donation No. 2032	2	0	0
E. J. Dove, Esq.	50	0	0
'A Friend'	10	0	0
'A Friend'	10	0	0
'A Friend' for Mr. Paton's work in Swatow ...	1	0	0
'A Friend' for Mr. Paton's work in Swatow, <i>per</i> Mrs. Paton	1	0	0
'A Friend,' Birkenhead	20	0	0
Miss S. Gardner, for support of Preacher at Chinchew	9	0	0
R. J. Gibson, Esq.	5	0	0
Glasgow Foundry Boys' Religious Society ...	5	0	0
Miss Goodall... ..	1	0	0
Rev. G. J. Goodman	3	0	0
Miss Hagger	1	0	0
James Halliday, Esq.	25	0	0
'Harold'	2	0	0
P. M. Henderson, Esq. (Sale of Reports) ...	0	5	0
B. Hitjer, Esq., for Dr. Maxwell's Opium Ward, Engchun	5	0	0
Mrs. M. Hodson	20	0	0
Captain Thomas F. Howitt	1	0	0
Mrs. D. Kennaway	1	0	0
Mrs. G. W. Knox	1	1	0
'E. H. L.'	5	0	0
Mrs. Lamberton	0	5	0
John Lamont, Esq.	20	0	0
Dr. Landsborough	10	0	0

Carried forward £626 7 0 £5,152 4 1

				£	s.	d.	£	s.	d.
	Brought forward	...	...	626	7	0	5,152	4	1
<i>Donations—(continued)—</i>									
John Leckie, Esq.	...	...	...	25	0	0			
'D. M. M.' (2 donations)	...	...	...	2	0	0			
'F. M.' .....	...	...	...	100	0	0			
J. MacFarlan, Esq.	...	...	...	50	0	0			
Rev. R. and Mrs. Macnair	...	...	...	10	0	0			
A. N. MacNicol, Esq.	...	...	...	50	0	0			
'Marcus' ...	...	...	...	150	0	0			
'In Memoriam, I. H. and R. A. H.' for Formosa	...	...	...	12	10	0			
Rev. A. Miller, D.D.	...	...	...	3	3	0			
Alex. Miller, Esq.	...	...	...	50	0	0			
A. C. Mitchell, Esq.	...	...	...	25	0	0			
Rev. C. N. Moody	...	...	...	100	0	0			
Arthur Morris, Esq., and family	...	...	...	4	10	0			
'M. N.' ...	...	...	...	0	5	0			
North London Presbytery Teas, 1906	...	...	...	3	3	4			
Lord Overtoun	...	...	...	100	0	0			
'S. H. A. P.'	...	...	...	100	0	0			
W. A. Pickering, for Formosa and Straits Settlements	...	...	...	2	2	0			
'Pilgrim' ...	...	...	...	50	0	0			
'Presbus' ...	...	...	...	2	10	0			
T. E. Quirk, Esq.	...	...	...	10	0	0			
'M. A. F. R.,' for Changpu	...	...	...	0	10	0			
'W. R.' ...	...	...	...	2	0	0			
Mrs. Rew	...	...	...	10	0	0			
Reyner Trust Fund for China	...	...	...	25	0	0			
Henry Robson, Esq.	...	...	...	50	0	0			
John Roxburgh, Esq.	...	...	...	15	0	0			
'J. A. S.,' for Hockey Set, Anglo-Chinese College, Amoy	...	...	...	2	10	0			
Miss Sandford	...	...	...	0	18	7			
'Scotland'	...	...	...	5	0	0			
Mrs. Barclay Scriven	...	...	...	1	0	0			
Mrs. W. P. Sinclair	...	...	...	25	0	0			
D. Smith, Esq.	...	...	...	20	0	0			
James Smith, Esq.	...	...	...	50	0	0			
The late Rt. Hon. Samuel Smith, P.C.	...	...	...	50	0	0			
'A Thankoffering'	...	...	...	50	0	0			
University Branch of the London Missionary Society, Oxford	...	...	...	0	10	0			
Mrs. J. G. Van Rijn	...	...	...	5	0	0			
" (for Medical Work)	...	...	...	1	0	0			
J. Vinall, Esq., <i>per</i> A. Morris, Esq.	...	...	...	1	2	9			
'H. W.' ...	...	...	...	2	0	0			
Jas. Wallace, Esq.	...	...	...	5	0	0			
'W. M. A.,' for Reports	...	...	...	3	0	0			
Miss Watson, for Blind School	...	...	...	1	0	0			
James White, Esq.	...	...	...	50	0	0			
Mrs. Wood	...	...	...	10	0	0			
A Workingman's Thankoffering	...	...	...	0	10	0			
Miss B. Young	...	...	...	0	6	0			
Rev. Wm. Young, B.A.	...	...	...	1	0	0			
							1,863	17	8
<i>The Dunn Trust ...</i>									
Dr. A. H. F. Barbour, for Mr. H. F. Rankin's Salary to October 31, 1906	...	...	...				150	0	0
Dr. A. H. F. Barbour, for Salary of Rev. John Watson, M.A., to October 31, 1905	...	...	...				169	0	9
Dr. A. H. F. Barbour, for Dr. Wight's Outfit and Passage	...	...	...				100	0	0
Carried forward							£7,600	2	6

	£	s.	d.
Brought forward	7,600	2	6
<i>Mrs. R. W. Darbour, for the Work in Singapore</i>	150	0	0
<i>The London Missionary Society, for Mr. H. J. P. Anderson's Salary</i>	200	0	0
<i>Proceeds of Sale of Work for Scholarships at Wuking-fu High School, per Mrs. Ede</i>	20	0	0
<i>Collections at Missionary Meetings</i>	151	5	6
<i>Net proceeds of Self-Denial Fund</i>	172	0	7
<i>For Livingstonia Mission, Nyasaland</i>	73	14	10
	<hr/>		
	£8,367	3	5

DATE DUE	
1957	12 12

GAYLORD

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